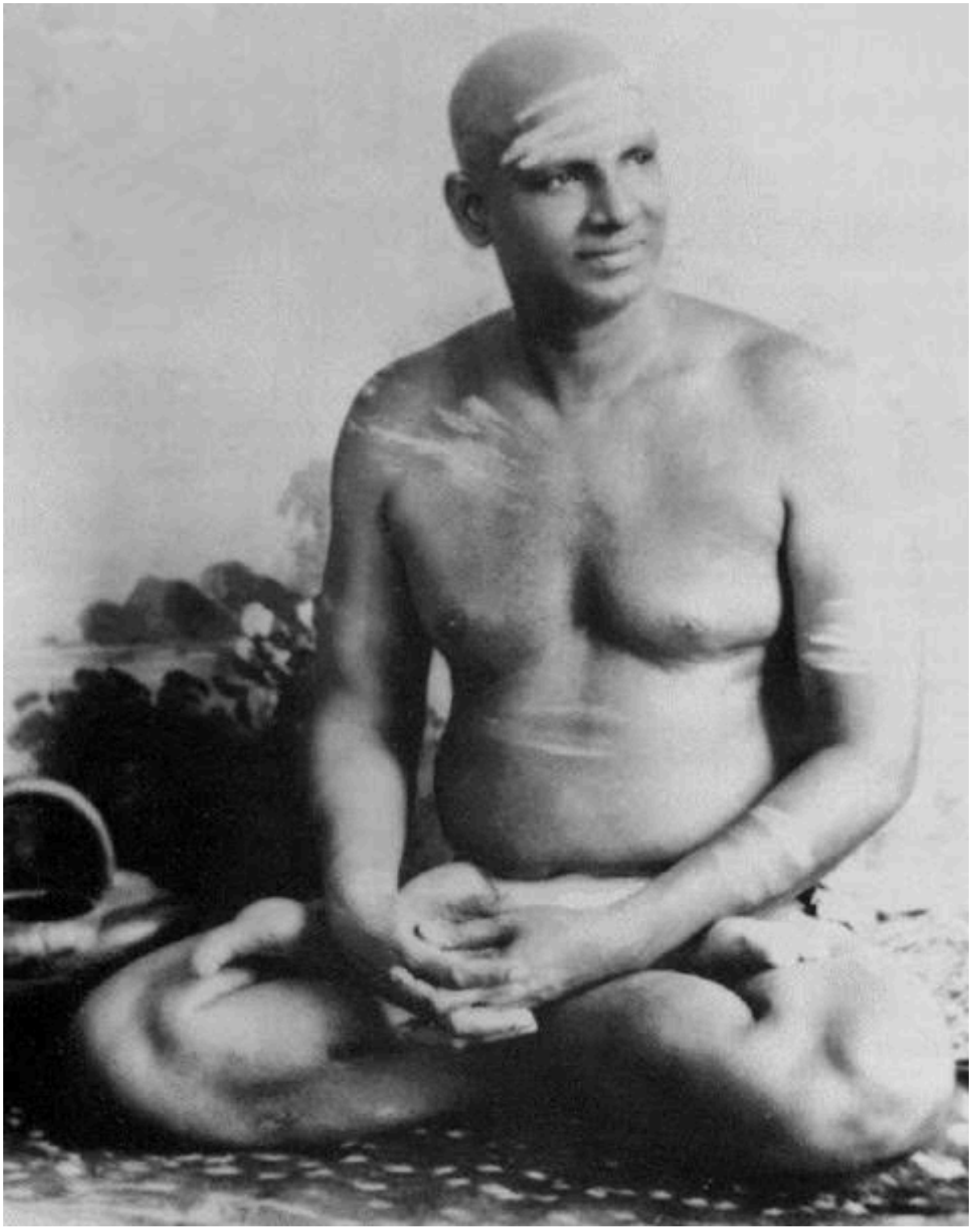

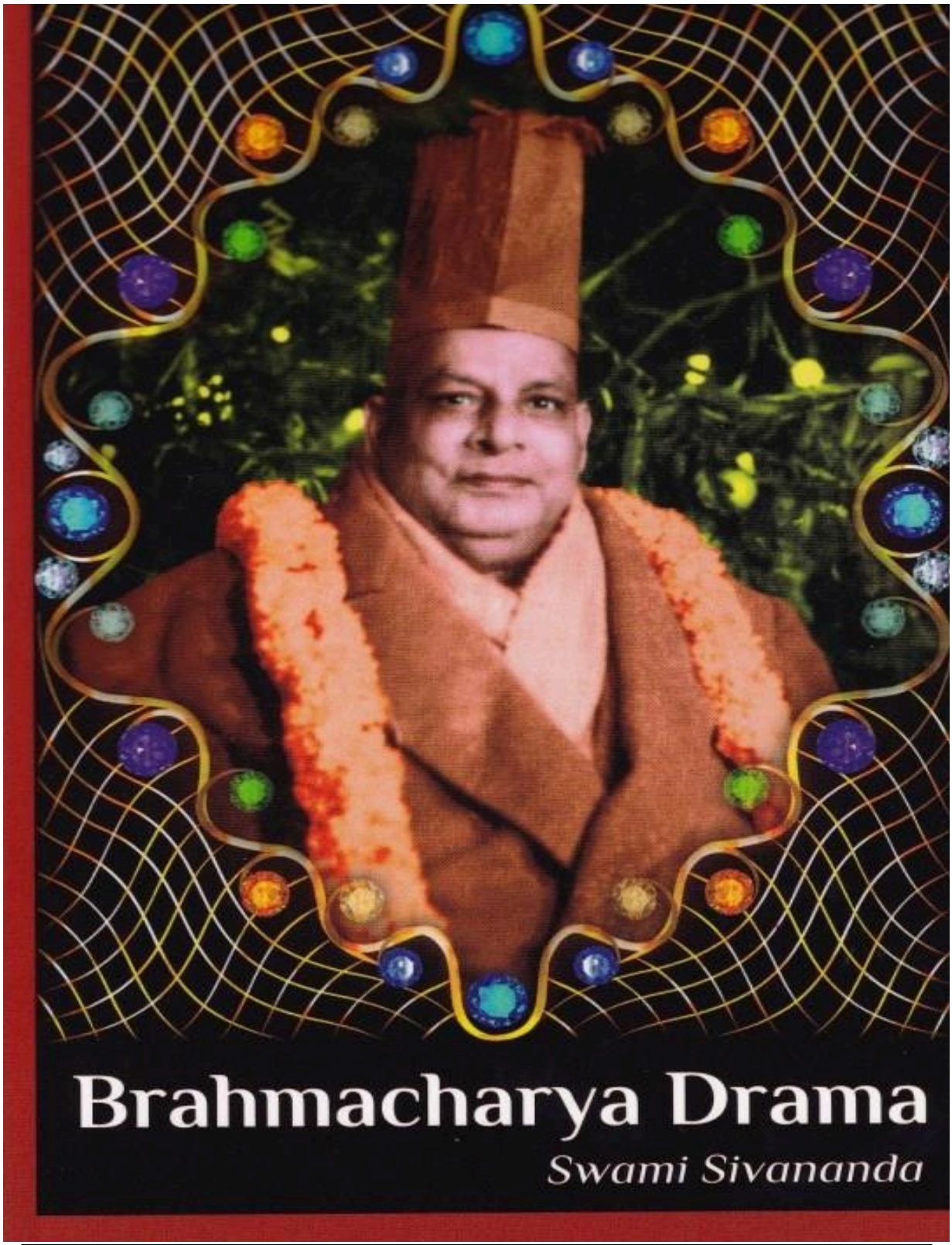
Brahmacharya Drama
Swami Sivananda

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Dedication

OM

DEDICATED

TO

Sri Hanuman, Bhishma

Sadasiva Brahman, Lakshmana

and

All Brahmacharis And Brahmacharinis

OM

PRAYER

O OMNISCIENT LORD! Passion is revolting. The Indriyas are turbulent. Mind is jumping like a monkey. Time is fleeting. I do not know what to do. I took Sattwic diet. I practised Pranayama. I did Japa and meditation. Yet, passion has not vanished in toto. It is suppressed. It is thinned out. But all of a sudden it bursts out again like an explosion.

O ADORABLE LORD! Without Thy grace, lust can never be perfectly annihilated. Human exertion alone cannot eradicate this evil trait. Give me strength and energy to control this mischievous imp–mind and the boisterous senses. Give me purity and light. Let me be established in physical and mental Brahmacharya. Let my mind dwell always at Thy Lotus Feet. This is my fervent prayer. Thou already knowest my heart. I cannot hide my thoughts. Thou art the Antaryami (Inner Ruler) of all and Silent Witness of all minds.

O ALL-MERCIFUL LORD! Thou art the ocean of mercy. If Thou givest me one drop, will it dry up the ocean?

ATMARPANA STUTI

By Sri Appayya Dikshitar

नाहं रोद्धं करणननचयं दुनुयंन पारयामि

स्मरि स्मरि जननपथरुजं नाथ सीदामि मित्या।

ककं वा कुवे ककिुचचतमिह काद्य गच्छामि हन्त

त्वत्पादाब्जप्रपदनिृतेृ ैनैव पश्याम्युपायि् ॥१॥

Naaham Roddham Karananichayam Durnayam Paarayaami Smaaram Smaaram JanipatharujamNaatha Seedaami Bheetyaa; Kim Vaa Kurve Kimuchitamina KaadyaGacchhami Hanta Twatpaadaabjaprapadanamrute Naiva Pashyaamyupaayam. I am not able to check my misbehaving senses; thinking time and again, of the
pain on the way of life, I die in fright. What shall I do? What is proper now? Whither shall I go? Alas! Besides taking refuge at your lotus feet, I find not any means.

उल्लङ्घ्याज्ञिुडुपनतकलाचूड ते ैववश्ववन्ध

त्यक्ताचारः पशुवदधूना ि ुक्तलज्जश्चरामि । एवं नानाववधिवतननतप्राप्तदीरापनराधः

क्लेशाम्ीचिध कथिहृितेृ त्वत्प्रसादात्तरेयि् ॥२॥

Ullanghyaajnaamudupatikalaachoodate Vishvavandya Tyaktaachaarah pashuvadadhunaa

muktiajjashcharaami;

Evam Naanaavidhabhavatatipraaptadeerghaaparaadhah Kleshaambhodhim kathamahamrute

twatprasaadaattareyam.

Transgressing your command, O moon-crestedLord, revered by the whole universe, I am now going about like an animal,abandoning all acts of good conduct and (utterly) unashamed; how can I,anoffender of this sort, for long, through a length of varied lives, cross the seaofmisery without your grace?

क्षाम्यस्येव त्वमिह करुणासागरः कृत्स्नागः

संसारोत्थं चगररश सियप्राथनादैन्यित्रात् ्।

यद्यप्येवि प्रनतकलिहं व्यक्तिागस्सहस्ंरं

कुवनुिकः कथमिह तथा ननस्त्रपः प्राथयेनय ।।३।।

Kshaamyasyeva tvamiha Karunaasaagarah

Kritsnamaagah

Samsaarottham Girisha Sabhayapraarthanaadainyamaatraat;

Yadyapyevam Pratikalamaham vyaktamaagassahastram

Kuvanmukah Kathamina tathaa nistrapah

Praarthayeya.

Surely, for the mere meekness of an anxious appeal, you, an ocean of compassion, are going to forgive, O Siva,the entire sin consequent on this mundane life; but still how could I shamelessly entreat you to do so, unable to speak as I am, openly committing everymoment a thousand sins?

अद्यैव त्वत्पदनमलनयोरपयनाम्यन्तरात्नि् ्

आत्नािं ि ेसह पररकरैरद्रिकन्योचधनाथ ।

नाहं बोद्धुं तव मशवपदं न किया योगचयाःन

कतु ुंशक्नोम्यननतरगनतः केवलं त्वां ंप्रपद्ये ।।४।।

Adyaivatvatpradanalinayorarpayaamyantaraatman

Aatmaanam me saha parikarairadrikanyaadhinaatha; Naaham Boddhum tava Sivapadam na Kriyaa Yogacharyaah
Kartum Shaknomyanitaragatih Kevalam tvaam Prapadye.

O, our Immanent Soul, Lord of Parvati! Even now do I offer up myself, with everything about me, at your lotus feet. I cannot grasp with my intellect your state nor go through Yogic exercises; bereft of any other course, I simply resign

myself to you.

क्षन्तव्यं वा ननखिलिवप ि ूितावी व्यलोकं

दुवुयापनारप्रवणिथवा मशक्षणीयं िनो ि ।

न त्वेवा, ननरनतशयया त्वत्पदाब्जं प्रपन्नं

त्वद्धवन्यस्ताखिलिर्िुं युक्तीश प्रहातुि ्।।५।।

Kshantavyam vaa Nikhilamapi me Bhootabhaavi

Vyalokam

Duruyaapaarapravanamathavaa Shikshaneeyam

mano me;

Na Tvevaartyaa Niratishayayaa tvatpadaabjam

prapannam

Tvadvinyastaakhilabharamamum yuktameesha

Prahaatum.

You should either forgive all my past andfuture sins, or discipline my mind which is prone to evil engagements. It is neverproper for you, o Lord, to abandon this person who has sought your lotus feetasshelter in his poignant distress and who has thrown his entire burden on you.

इदं सज्जीूत कृतमिदमिदं कायिनधुने

त्ययं व्यथारनम्स्तिव बत ि नः शाम्यनत कदा ।

स ि ल्वागन्ता ते मशविजनहीनस्य सिय:

सिुद्यननर्ोषज्वलदशननपातप्रनतियः ।।६।।

Idam Sajjeebhoota Kritamidamidam Kaaryamadhune

Tyayam Vyarthaarambhastava bata manah Shaamyati kadaa;

Sa Khalvaagantaa te Shivabhajanaheenasya samayah

Samudyannirghoshajvaladashanipaatapratibhayah.

"This is ready; this has been done;this has to be done now"; when will this futile activity of yours, O Mind, cease? Toyou, devoid of devotion to Siva, will come that time, terrific like the fall of thethundering and blazing bolt.

बुद्धे सिुकैरमसकामस ववविेकयुक्ता

संचचन्तयस्यहह ककं ववशयानमिज्ञा ।

ककं प्राप्तवत्यमस सिुं ंववषयानुषङ्घगा

'दु; ि ं ं ववना तदलिीश्वरिाश्रय त्वि् ् ।।७।।

Buddhe Sukhaikarasikaasi Vivekayuktaa

Sanchintayasyahaha kim Vishayaanabhijnaa;

Kim praaptavatyasi sukham Vishayaanushangaad

Dukkham vinaa tadalameeshvaramaashraya tvam.

O Mind, you desire to enjoy only pleasures; you are endowed with discrimination and you know; (still) why do you, alas, contemplate the pleasures of the senses? Have you, by your attachment to sensual pleasures, (ever) obtained happiness, unmixed with misery? Enough; seek the Lord.

PREFACE TO THE FIRST EDITION

This Brahmacharya Drama was originally published in the book 'Sure Ways for Success in Life and God-Realisation.' It was staged for the first time in Villupuram on 6th April, 1940 by Sri V. S. Sundaram and his friends in aid of the Red Cross Society under the kind patronage and presence of V. N. Kudva Esq., I. C. S., District Collector, South Arcot. It was indeed a grand success. It should be enacted every year by students of all schools and colleges in India and abroad and by the general public, Institutes and temples. This book should also be introduced as a text-book in all schools and colleges. It is the onerous duty of the Headmasters and the Principals to give ethical training to the students. Character is power.

This book is completely revised and enlarged. Many suitable inspiring philosophical songs and soul-stirring Sankirtan Dhwanis are added in this book. In order to place the book within the easy reach of all students and the public, it is brought in a separate book-form. This book contains the essence of Yoga, Bhakti and Vedanta as well.

If there is no convenience for the staging of the Drama, one student can recite the whole Drama within an hour. The Drama can be enacted without the songs and Dhwanis. If you are not able to catch the right tune indicated, you can sing in your own way.

There are seven Appendices at the end. They contain a fund of important information on the subject of Brahmacharya. There are practical instructions also for the attainment of Brahmacharya. Those, who wish to learn the songs and the mode of acting, can come to Ananda Kutir for a week. I shall teach them.

Ananda Kutir,

Rishikesh, 15th August, 1940.

SWAMI SIVANANDA.

PREFACE TO THE SECOND EDITION

Philosophical teachings are brought within the reach of every average intellect in volumes and volumes of preaching, annotations, commentaries and exhaustive illustrations. No more is philosophy dreaded by the commoner even and it has now been realized by one and all that religion and spiritual culture are the most vital lessons in one's life. Logical commentaries and proofs of the Universal Truths are only for those who have sufficient grounding in philosophy. Parables, sayings and stories are verbal narrations to youngsters so that they can easily catch the principles. But all these leave the inquirers to think for themselves. The zeal and enthusiasm in the youngsters are kindled only by demonstration of the merits of the principles.

If boys and girls are permitted to visit a social drama or film, they immediately pick up the song hits and sing them easily and enact by themselves. If the same youngsters are taken to the 'Bhakta Tulsi Das', they sing melodiously the tunes of Tulsi Das. The stage has a more captivating influence on the minds of youngsters and elders alike. The same contrivance which was originated for good purpose is now being misused for spoiling the character of people. Still the basic effect remains the same.

This 'Brahmacharya Drama' was staged in many places throughout India to give the right type of education. Very many educational institutions have staged this play and its colleague 'Divine Life Drama' with tremendous success and much enthusiasm. This and the Divine Life' dramas have been translated in Hindi and are being enacted at various places..

The youth organizations of the country as well as all educational authorities will not fail to take advantage of every opportunity to rouse the student population into a zealous adoption of the sublime and invigorating and regenerating message conveyed through this drama.

Ananda Kutir, 1st October, 1945

THE DIVINE LIFE SOCIETY

BRAHMACHARYA DRAMA

(A Drama In Four Acts)

Argument & Synopsis

ARGUMENT

Cupid, King Passion's subordinate, causes havoc in the world with his flowery arrows by deluding men to evil walks of life. King Reason, his opponent, assisted by his officers, Brahmacharya, Discrimination etc., fights with King Passion and destroys him, his cruel ministers, companions and attendants and eventually brings Purity, Peace and Bliss to the people.

SYNOPSIS

ACT I-SCENE I

Enjoyment, Wife of Lord Cupid, hastens to her husband and puts him in the knowledge of the danger they will have to face and also of the powers and increasing influence of King Reason who is being assisted by his able officers - Brahmacharya and Discrimination. Lord Cupid comforts his wife by assuring her that she shall not in the least be perturbed by the actions of King Reason's subordinates and that he knows how to tackle them

ACT I-SCENE II

King Passion's Court: Passion enters the Council Hall and in consultation with his officers of State, decides to wage a serious war against King Reason and his cabinet.

ACT II-SCENE I

Discrimination, the Minister of King Reason, is met at his residence by his chief officer Brahmacharya. Both have a free talk on the evils wrought by the play of Passion, Lord Cupid and others. They then resolve to destroy King Passion and his cruel ministers, root and branch. Brahmacharya then takes leave of his Minister fixing up a programme.

ACT II-SCENE II

Brahmacharya sits in his room at his desk. While doing some work, he calls his servant Rama and enquires if any person is waiting in his drawing room, to which Rama replies that Vichara, the Prime Minister of Atman, the Lord of the universe, is waiting to have his audience. At his direction, Vichara enters in and both have a chat on the programme of destroying Passion. Vichara takes leave of Brahmacharya.

ACT III-SCENES I & II

Friends and attendants of Brahmacharya meet him at his residence and acquaint him with the progress of their work and with Brahmacharya's instructions; they prepare themselves ready for battle.

ACT IV-SCENE I

(The Adhyatmic Battlefield)

The fight ensues. The two parties fight a serious battle. There is much bloodshed on the side of the King Passion only. Anger, Greed, Moha, Pride, Hypocrisy and Jealousy are all slain. Passion also was mortally wounded. The whole race is completely subjugated. Brahmacharya comes out with flying colours along with Vichara, Reason and Discrimination.

ACT IV-SCENE II

After the battle is over, Brahmacharya meets King Reason and describes the happenings in the battlefield and also of the victory to his side. King Reason feels rejoiced at the expected news and they both leave to respond to the invitation extended by Lord Brahman.

ACTIV-SCENE III

Passion lies mortally wounded, deploring his deserted state. Just as he is fainting, his mother Maha-Maya (Illusion) comes to his succour.

Passion gets comforted and nursed by his Mother Maha-Maya. They both leave to visit the court of Lord Brahman.

ACT IV-SCENE IV

Lord Brahman enters the council hall and meets King Reason, Brahmacharya and other officers who have already assembled there. Maha-Maya, on Lord Brahman's direction, brings her son Passion to his presence. Passion apologises to all those present for the wrongs done unto them by his Lila. Thereupon, Brahman blesses the whole lot with his sermon "Wherever there is Brahmacharya, there is always Goodness, Peace, Joy and Prosperity".

DRAMATIS PERSONAE

Brahman	His Divine Majesty, the silent Witness and source for all.
Maha-Maya	The Illusory Power of Brahman.
Nivritti	Mother of Reason.
Reason	King; Son of Pure Mind or Shuddha Manas.
Vichara	Prime Minister of Brahman or Atman.
Discrimination	Minister of Reason
Understanding	Friends of Reason:
Patience	
Contentment	
Meditation Samadhi	
Shama	Friend of Reason
Dama	
Mercy	
Magnanimity	
Tapas	
Bhakti	
Japa	
Sankirtan	Sisters of Reason
Devotion	
Brahmacharya	
Sirshasana	Chief Officer of Reason.
Sarvangasana	
Udiyana Bhandha	
Pranayama	
Yoga Mudra	Friends of Brahmacharya
Aswini Mudra	
Pratyahara	
Ahimsa	
Satyam	
Humility	Attendants of Brahmacharya
Pravritti	
Passion	Mother of Passion.
	King; Son of Ashuddha Manas or Impure Mind.

Rama	Attendant of Reason.
Adharma	Minister of Passion.
Cupid	Friend of Passion.
Enjoyment	Wife of Cupid.
Greed	Chief Officer of Passion; Son of Self-sufficiency.
Insatiableness	Wife of Greed.
Anger	Private Secretary to Passion.
Misery	Wife of Anger.
Hypocrisy	Son of Avarice; Chief Agent to Passion.
Moha	Female Friend of Passion
Materialist	Intimate chum of Passion.
Falsehood	Son of Hypocrisy.
Pride	
Envy Jealousy	Friends of Passion
Vanity	
Arrogance	Attendants of Passion

BRAHMACHARYA DRAMA

ACT I

SCENE I

(House of Cupid)

[Enter Cupid and Enjoyment]

Enjoyment:

[Thara: Bhajo Radhe Govind..]

Dum Dum Dum Dum Dum.

Dum Dum Dum Dum Dum Dum Dum Dum

Dum Dum Dum Dum Dum.

(Dum Dum Dum Dum Dum).

Sensual enjoyment is the best thing in this world;

To eat and drink and be merry is the goal of Life.

(Sensual enjoyment.....

My dear Lord Cupid, be on the alert now. I hear that Reason is very hostile these days towards our King Passion. He has determined firmly to destroy our King. His Minister, Discrimination, is very sagacious, and dexterous. He is giving good counsels. Understanding, his intimate chum and Brahmacharya, his Chief Officer, have sided him. Pranayama, Pratyahara and Dama, Sirshasana, Sarvangasana, Bhandhas and Mudras, who are all friends of Brahmacharya, are helping him as best as they can. Tapas, Devotion and Meditation have also sided with him. He is decidedly mightier than our King. His army is now very powerful. When his wise counsellor, Discrimination, comes to his aid, we are really nowhere. Our stinging teeth will be extracted. We will be dethroned shortly. You can no longer excite

passionate men. Now, think well. Deeply consider over all this. Our position has become very very precarious indeed.

Cupid:

(Tune: Sunaja...)

Dum Dum Dum Dum Dum Dum Dum Dum

Dum Dum Dum Dum Dum.

Dum Dum Dum Dum Dum Dum Dum Dum

Dum Dum Dum Dum Dum.

I tempt people, (I) delude people, my name is

Cupid,

I am all-powerful, (I can) work wonders, no one can escape.

Antara:

I once tempted even the mighty Lord Siva, Flowers, scents, moonlit nights are my strong weapons,
Flowers, scents, liquor, meat are my strong weapons.

(I tempt people.....)

My beloved Enjoyment! How can my Lord Passion be defeated by King Reason even though he is helped by a host of others? Even Brahma cannot find out the residence or seat of Passion in the body or the mind! He is hiding himself in the sex-impulses and sex-instincts, in the innermost chambers of the sub-conscious mind, in seed form in Karana Sarira, in cells, Indriyas and instinctive mind, Kama-Manas or Ashuddha Manas. I am not in the least afraid of King Reason. My dear, why are you so very timid? Hear for a while my powers and glory of manifold nature! I carry a flowery bow that is equipped with five flowery arrows viz., Moha, Stambhana, Unmadhana, Soshana and Tapana. One arrow causes fascination in

young men when they see a beautiful form. The other arrests their attention. The third intoxicates them. The fourth arrow causes intense attraction towards the form. The fifth arrow inflames and burns their hearts. It pierces their cordial chambers deeply. No one on this earth, nay, in all the three worlds, has the power to resist the potential influence of these arrows. These arrows pierced even the heart of Lord Siva and many other Rishis of yore. These arrows induced even Indra to molest Ahilya. I will directly shoot an arrow through the bewitching eyebrows and piercing glances of a young lady with tender waist, rosy cheeks and red lips. Moonlit night, scents and perfumes, flowers and garlands, sandal-paste, meat and liquors, theatres and novels are my mighty weapons to delude these passionate young men. Reason and Discrimination will take to their heels the moment their hearts are filled with burning passion. They will all become absolutely blind. I will make intellectual persons, great orators, ministers and research scholars, doctors and barristers as pleasure deers or pet dogs in the laps of young ladies. Reason has temporarily taken its seat in the dry intellects of learned pundits and professors. He has no real stamina. I know his strength and the strength of his minister and friends. I can reign supreme anywhere. I can penetrate the hearts of all. I know how to tickle their nerves. Sweet Enjoyment! Within the twinkling of an eye, I can destroy Reason, Discrimination and Understanding by simply inflaming the passion of young men!

Enjoyment: That is all right, my beloved, but as Reason is helped by many of our powerful enemies, there is obviously room for our fear now. We may have quick destruction. We must be vigilant.

Cupid: Hear again my glory and power, my dear Bhoga, with rapt attention. I can make even an Oordhvareta Yogi have a quick downfall. I am not at all afraid of Akhanda Brahmacharins who are also known as Bala-Brahmacharins. I made even Jaimini embrace his Guru, Vyasa who was dressed in the garb of a lady. Even in dreams I have full sway, even when all the Indriyas are silent. Ladies are my infallible agents! They are always at my beck and call. I will operate through their smiles, bewitching glances and sweet words, through their melodious songs, and ball-dances. Young girls can work quickly the ruin of men and can disturb the peace of even the minds of sages who always rest in Nirvikalpa Samadhi. I can

make the nervous system of Brahmacharins quiver in the delirium of imaginary pleasure when they even think of the pictures of young, beautiful ladies, when they hear even the gentle sounds of their bracelets and anklets; when they even think of their blooming faces. What to speak of touch, then? You will be glad to hear that Anger, my own duplicate or counterpart, my own modification, is ever ready to serve me. I can work wonders through him too. He is very much attached to me. I love him dearly. We are quite inseparable like shadow and substance. Besides, Pride, Envy, Hypocrisy, Greed, Moha, Self-Sufficiency and Vanity are all on my side only. They are the intimate friends of Adharma, the minister of our Lord, Passion. My dear, you are unnecessarily perturbed now. Be not afraid, dear Enjoyment. Rest in peace!

Enjoyment: Well said indeed! I have heard from my mother that you and our King Reason were born in one and the same place.

Cupid: My beloved queen! We were uterine brothers. Just hear the story of my birth. You will doubtless find it extremely thrilling and interesting. Maya, the Illusory Power of Brahman, united with the Supreme Being when He resolved: "Ekoham Bahusyam-I am one; let Me become many." At once, Mind, their first son, was born. Mind has two sons, Passion and Reason. Pravritti (action) is the mother of Passion, the founder of one family. Nivritti (renunciation) is the mother of Reason, the founder of another family. This is our genealogy.

Enjoyment: Then how is it, my beloved, that you fight with your own brother?

Cupid: We always fight. The whole world knows it. Just as some brothers of some families fight for property, so also do we fight. My father, Mind, was a bit partial towards me and so the whole world is under my sway. My brother, Reason, is naturally jealous of me. He wants to destroy my father as well as myself. Let him do whatever he likes; I will have my own way. I know well how to tackle this fellow.

SCENE II

(The Court of King Passion)

[Enter Passion and his friends.]

Passion:

[Tune: Sankara Sivd]

Thana Na Nana, Thana Na Nana, Thana Na

Nana Thana Na,

Thana Na Nana, Thana Na

Nana, Thana Na Nana, Thana Na.

I am passion born of Avidya; I am one of the three Granthis (Knots).

This whole world is under my clutch, I am very powerful.

I destroy the reason, discrimination and understanding;

I generate the sex-impulse and burning in the hearts.

(Thana Na Nana.....)

I induce a downward pull even in the aspirant;

And hurl them down in the dark abyss if they are non-vigilant.

I once destroyed the rigorous Tapas of even Rishi Vishwamitra,

Then what to speak of my powerful sway over these weak worldings!

(Thana Na Nana.....)

Passion: O Rama, call Anger, Materialist, Moha, Avarice, Pride, Hypocrisy; be quick!

Passion:

[Tune: Raja Rama Rama Ram.]

Thana Nana Nana Na-Nana Nana Nana Nana

I am very powerful; I can destroy all Tapas;

I subdued Durvasa; I conquered Yajnavalkya.

I am the enemy of Peace; I am the foe of Knowledge;

I am born of Rajo-Guna; Irritability is (my) another form.

(Thana Nana Nana Na.....)

I am all-devouring; I am all-polluting;

I am the gate of the hell; I destroy this Atmic pearl.

Antara:

When a desire is not gratified, I manifest in (the) mind-lake, I make the Jiva senseless; I make him do all Adharmas. I make him more furious; I make him my perfect slave; I make him perfectly blind; I make him lose his understanding. (I am very powerful.....) Anger: Lord, what are your commands? **Passion**: Wage a serious war against Reason and Discrimination. Get help from
Hypocrisy and Falsehood, the son of Hypocrisy. Destroy peace of mind, Devotion and Contemplation. Induce easy irritability in all minds even for little things. **Anger**:

Be not afraid, my Lord. I can infuse fury, resentment, wrath, indignation in
the minds of all in the twinkling of an eye. I am very powerful. I will disturb the Tapas of the aspirants and destroy Shama.

Passion: My dear Materialist, preach everywhere that body only is Atma. Preach that there is nothing beyond sensual pleasure; that there is no soul; that body-soul is formed by the combination of elements through lustful union and that life has come out through the combination of the five elements, just as red colour is produced by the combination of betel-nuts and chunam. Ask people to read 'Mysteries of the Court of London and other novels. Preach vigorously against the Gita, Upanishads and Vedas.

Materialist: I am already doing this kind of work everywhere, particularly amongst the students of colleges and high schools. I speak very highly of fashion, liquor, smoking, meat and indulgence. I preach that Moksha, rebirths, Vedas are all false. I have many followers and admirers.

Passion: My dear Avarice, make people very greedy.

Avarice: Sir, this is my very nature. If a man possesses Rs.50,000, I make him crave for a lakh. If there is a millionaire, I make him restless and crave for becoming a multi-millionaire. I have made all Americans extremely greedy. Peace is unknown to them.

Passion: Dear sister Moha, get assistance from Temptation and Allurement and delude the minds of all quickly. You can do immense work for me. I depend on you greatly. When passionate men hear the jingling sounds from the rings of your toes, their minds are immediately filled with passion. You can very easily destroy Reason, Devotion, Meditation and Discrimination. You are my right hand.

Moha: Brother Passion, I shall serve thee nicely. I induce infatuation and delusion in people and create the idea of mine-ness. I make them cling to their wives, children and property. I will surely destroy their reason, discrimination and understanding.

Passion: My dear Pride, do your vigorously now and destroy Humility.

Pride: Revered King Passion! I am even more powerful than Moha or Avarice. I certainly make all people my slaves. I make the Pundits proud of their learning (Vidya Abhimana). I induce moral pride and spiritual pride in the aspirants. I

generate Seva Abhimana in Karma Yogins and Sannyasa Abhimana in Sannyasins. Benjamin Franklin tried his level best to destroy me; but I made him also my slave. He, at last, said, “I found pride to be the worst form of evil. I tried to suppress this pride. I endeavoured to stifle it. I attempted to destroy it. But I was proud of my humility."

Passion: My dear Hypocrisy! Destroy Straightforwardness outright. Quick! Quick, my dear!

Hypocrisy: I shall carry out your orders to the very letter. The people of the whole world are my followers now. I even cause religious hypocrisy in Sannyasins and Sadhus. Some know very little of Brahma Vidya or Yoga and yet, they pretend to be great Jivanmuktas, Yogis and Samadhists.

ACT II

SCENE I

(A Verandah in Minister's House)

[Enter Discrimination and Brahmacharya.]

Discrimination:

[Tune: Matham Mathan]

Rama Rama Rama Rama-Rama Rama Ram

Rama Sita Ram,

Rama Rama Rama Rama-Rama Siya Ram.

Shyama Shyama Shyama Shyama-Jaya Jaya

Radheshyam

Jaya Jaya Ghanashyam

Bansi Mohan Pyare-Jaya Jaya Murali Shyam.

Nitya Anitya Vastu is Discrimination;

This is Viveka,

Learn to discriminate, and attain Moksha.

Discrimination is obtained through the Divine Grace,

Through Satsang.

Dispassion is born of Discrimination.

Now it is easy to march in the Spiritual path,

In the path of Yoga;

Practise deep meditation (and) enter Samadhi.

(Rama…… **Discrimination**: Well, my dear Brahmacharya! Are you keeping quite fit these
days? I have brought a serious message from our revered King Reason. Our enemy, Passion, is bragging too much of his abilities. He is doing great havoc in these materialistic days through the cinemas, fashion, hotels and dress. Many boys and girls are totally ruined. Pitiable is their lot! Our King has commanded us to take drastic steps to destroy him and his cruel minister, Adharma, and all his companions, Pride, Envy, Moha, etc. He wants that their whole race should be exterminated. Thou art the Chief Officer of the state of Atma-Swaraj. You can work wonders. I shall also stand by thee during the toil and moil and give thee every wise counsel from time to time. Make haste. Arrange your forces in battle-array ready for battle. Call Devotion, Meditation, Penance, Pratyahara, Pranayama, Shama, Dama, Self-restraint, Sirshasana, Uddiyana and Aswini Mudra to assist you. I shall get ready to open the eyes of these passionate youths.
Cheerio! My dear Brahmacharya, I wish thee pleasant dreams. Hello, look here, one word more. Adopt rigorous methods this time to crush the foe. In future, we should not hear the name of Passion at all in any corner of this world. Have you understood my point now? **Brahmacharya**: Sunaja Sunaja Sunaja Krishna; Tu Gitawala Jnana Sunaja Krishna. I am purity in thought, word and deed; I can destroy passion in the twinkling of an eye; I bestow strong will and retentive memory; I confer manliness, boldness and courage; I am the Chief Officer of mighty Reason; Ahimsa, Satyam are my attendants.

(Sunaja.....) I am born of that pure Sattva Guna; I am lustre, Prakash and Brahma-tejas. I help the aspirants to attain Brahman Through right conduct and character-building. I generate fire to awaken Kundalini; I help Her to move to the Sahasrara. (Sunaja.....) I like that single-blessedness that gives peace; I am the important item in Yama. Antara: I gave power to Hanuman and Bhishma; I gave vigour to Lakshman and Sadasiva. I make the aspirant (an) Oordhvareta Yogi;, I give him enormous power and vigour; I help him to enter into Samadhi; Without me, no progress is possible. (Sunaja.....) **Brahmacharya**: Dear Discrimination! Om Namo Narayanaya unto thee! I consider
thee as a Sannyasin. Hence, I address thee as this. It is through your aid alone that the inner, Atmic eye is opened. You are a magnanimous personality. My deepest adorations unto thee! I am quite O. K. Thank you very much. But how do you do? It is long since we met. If my memory is faithful to me, we met in the forest of

Dandakaranya when Sri Ramachandra of happy memory walked with Viswamitra to destroy the passionate Asuras, who were a menace to the Rishis. By the way, may I know how our revered King is getting on? I too have heard a lot of bad reports about our enemy, Passion and his happy-go-lucky ways and those of his comrades, Pride and Envy. Passion has introduced new fashions not only in London and Paris and Lahore but even in Madras amongst the Brahmin girls of orthodox families who apply talcum and cherry blossom powder and Haze line Snow to their faces instead of the sacred turmeric powder, and dress their hair like the French girls. This sort of vile imitation has crept into the minds of our boys and girls in India. The sacred precepts and teachings of our ancient sages and Rishis have been totally ignored. What a lamentable state! They will accept anything as true only if a Johnson or a Russell brings something in the theory of evolution, motion, atom, relativity, transcendentalism etc. Shameful indeed! Their brains are all clogged with foreign particles. They do not have the brain to absorb anything good in others. There is a miserable degeneration in the present young men and women in India. This is the age when they cannot walk even a short distance without a rickshaw, a car, a tram, a bicycle or a carriage. What an awfully artificial life! The bobbing hair amongst the ladies of India has become a severe epidemic and has invaded the whole of India. This is all due to the mischief of Passion and Greed. Back to the point! I am already making arrangements to defeat their canker, Passion, to its very core. My battalion is ready for battle. Will you kindly inform our King about this point when you meet him next? Dear Discrimination, you are perfectly aware of my powers and knowledge of self-control. It was I who infused power and Ojas-Shakti into Lakshman, Hanuman, Bhishma, and other Brahmacharins. You know all this well. I am really Nirguna Brahman Himself. Even the Creator will tremble before me. I am the storehouse of energy and power. I am the embodiment of Adi Shakti. Maha-Maya, Saraswati, Lakshmi and Parvati are all my maid-servants. I can blow out these three worlds within the twinkling of an eye. I can create countless worlds in no time. One Sankalpa; one mere willing can do and undo things. Passion and his companions will tremble when they simply hear my name. What do you say, O Discrimination?

Discrimination: I am very much pleased with you, my dear Brahmacharya. I am quite aware of all your powers. I shall also join hands and help you in all affairs. I will create discrimination in these passionate men and wake them up. Then Passion will run away. I will point out to them the various defects of sensual life such as birth, death, disease, old age and the pains of Samsara, and the glory of spiritual life. I will point out to them that the world is unreal like a mirage, and that Maya, with the help of the senses and the mind, is deluding them. I will help these passionate men to root out Moha first which creates the idea of 'mine-ness', such as “my wife”, “my son”, “my house", which causes delusion and affection for sensual objects and infatuated love, which causes people to take the body as Atma. I will make them understand the tricks of the mind and Indriyas. I will make them realise that this world is a dream, a mere play of the mind. I will also help them in destroying affection and attachment which causes bondage. I will instruct them thus: “Wake up friends, from this mire of illusory Samsara now! Passion has wrought great havoc in you, as you are drowned in Avidya. How many millions of fathers, mothers, wives, sons you have had in previous births? This body is full of impurities. What a shame it is to embrace this filthy body! It is mere foolishness only. Give up Moha for this body. Also, give up identification with this body by meditating upon the glory of Shuddha Atman. Give up worship of the body. Worshippers of the body are Asuras and Rakshasas. Poets have exaggerated the beauty of ladies. They are misguided persons who put young men in the wrong path. Descriptions like: "damsels with bewitching eyes," "faces like the moon," "rosy cheeks and honeyed lips” are false and imaginary. Where is the beauty in the dead body, in old women, in sick ladies? Where is the beauty when a lady is infuriated? You are aware of this and yet you cling to their bodies! Are you not confirmed fools? This is due to the force of Maya! How mysterious is the power of Maya and Moha! The beauty of a woman is false, artificial and decaying. Real beauty is undecaying and eternal. Atman is the source of all beauties. He is the Beauty of beauties. His beauty is everlasting and undecaying. It is the ornaments, silken clothing with fanciful borders, dressing of the hair with golden hair-pins, flowers, application of powder to their faces, lip-salves to the lips and unguent to their eyes that lend a temporary. decoration and artificial glittering. Deprive them of their face-powders, their ornaments and gaudy dress, and ask

them to wear a simple white cloth without any borders. Where is the beauty now? Beauty of the skin is a delusion only. You have given up Atma-Bhava and Atma-Drishti. You should love your wife on account of the Chaitanya or Atman that is hidden in her body. The moment she dies, you throw away her body immediately. In loving your wife, you have really loved the Atman only. By delusion and passion, you have temporarily transferred your love to the body of your wife. Now wake up! Open your eyes! Delay not! Death is ever waiting to devour you. Take the skull of a young lady and ask it: “O skull, where are the honeyed lips, rosy cheeks and charming face like the moon?” Behind the shining skin, there is the raw flesh. Behind the smiles of a young lady, are hidden frown, anger, etc. Behind the rosy lips, lie germs of diseases. Behind their gentleness and the kind words, are hidden harsh words, abuses, etc. Life is fleeting and uncertain, O Passionate men! Realise the beauty of the Atman in the heart. Body is the abode for diseases. The net of affection in this world is strengthened by long indulgence. It has entwined its thick, knotted twine around your neck. You are not affected by any sorrow when you hear the words: "child is dead". But you are drowned in sorrow and grief as soon as you hear: “my child, Rajam, is dead". This is due to Moha. Yourself-interest and the idea of 'mineness' is there. So many Englishmen and Germans died in the late war. So many people died in the Quetta and Bihar earthquakes. You never wept. Not a single drop of tear came from your eyes. Why? Because your self-interest was not there. Moha or self-interest is Ajnana. If you eradicate this, you will get Atma Jnana and eternal Atmic Bliss. My duty is to open up your eyes in the path of Jnana and dispel your ignorance and its consequent effects. Sorrow springs from attachment. Indriya-Sukha is misery only. Much wealth causes uneasiness, fear and danger from robbers. My dear Brahmacharya! I will infuse discrimination in this manner in the minds of passionate people and their eyes will be quickly opened. Our enemy, Passion, will be surely destroyed. This is my grand plan in short. I have started this kind of work in right earnest with vigour and undaunted spirit. I hear that King Passion is laid up in bed. His very existence is trembling in a balance. Even the board of expert doctors has pronounced the case to be hopeless. He is totally fallen now. Farewell, dear Brahmacharya! I have tight work to do. I will have to visit Paris Hotels, Hotel de Angelis in Berlin, Hotel de Europe in London etc., by air. Passion

has done much havoc there. Do not leave any stone unturned in your efforts also in the destruction of Passion. Adieu, O Brahmacharya!

SCENE II

(A Room in Brahmacharya's House)

[Enter Brahmacharya and Vichard

Brahmacharya:

[Band-Dhwand]

Rama Rama Rama Rama Rama, Rama Rama Rama Rama Rama; Radhe Radhe Radhe Radhe Radhe, Radhe Radhe Radhe Radhe Radhe; Shankar Shankar Shankar Hara Hara, Shankar Shankar Shankar Hara Hara; Bum Bum Bum Bum Bum Bum Hara Hara, Bum Bum Bum Bum Bum Bum Hara Hara; Hari Om Hari Om Hari Om Hari Hari, Hari Om Hari Om Hari Om Hari Hari. Brahmacharya is a potent weapon For the destruction of that dire lust. Glory,
glory to that Celibate, Who has practised self-restraint.

Antara:

He can surely move the whole world; He can do and undo anything he likes. Siddhis, Riddhis roll under his feet, Devas, Rajas adore him with faith; He is a beacon to this universe.

Brahmacharya: Ram! Is there anybody waiting in the drawing room for an interview?

Ram: Yes, sir. The Hon'ble Vichara, Prime Minister of Atman, is waiting there.

Brahmacharya: Call him here with due respects. Quick, Ram!

Ram: Om Namo Narayanaya, revered Sir! Come in. My master is eagerly waiting for thy Darshan.

Brahmacharya: (Bowing low and standing with folded hands) Revered Sir, what brought your noble self here? Any urgent tidings?

Vichara:

Brahma Vichara Sadhana Dwara,

Kaivalya Moksha avapsyasi;

Karo Sadhana Chatushtaya, Sravana Manana,

Nidhidhyasana, Om Om Om.....

These are the Saptha Bhumikas of Jnana: Subhichha, Suvichara, Tanumanasi, Sattwapatti, Asamsakti, Padarthabhavana,

(Turiya)

Mai koun hoon, kahan se aayaa;

Who am I? Where I came from?

What is Brahman? What is Maya?

What is Bandha? What is Moksha?

What is bondage? What is freedom?

What is Vidya? What is Avidya?

What is Knowledge? What is Ignorance?

Iska vichar karna chahiye; You must make this right enquiry, (Brahma Vichara.....) Through the practice of enquiry of Brahman (Who am I?) The supreme Goal Moksha is attained. Practise four-fold means,
Hearing, reflection, meditation.
(Brahma Vichara.....)

I know thou art the Chief Officer of King Reason. I have heard about the mischief wrought by Passion. People have become slaves of Passion and have lost the knowledge of the Self. I have made a firm resolve to extirpate this ignoble Passion. Without my help, you and Discrimination cannot have sanguine success. I do know that Pranayama, Sirshasana, Mudras and Bandhas will help you heartily. I admit, they are all powerful. But they are all auxiliaries only. For, Pranayama cannot bring about total Manonasa or perfect annihilation of mind. All the sexual Vasanas in the mind have to be burnt in toto and fried. Then alone we can thoroughly destroy the enemy. You too haven't got the full strength. I do know your capabilities. I do know you can work miracles. But as I am in direct and intimate touch with His Divine Majesty, the Atman, the source for everything, I can help you a lot. It is I who bestow Atma-Jnana to the spiritual aspirants by enquiry into 'Who Am I?' and meditation on the right significance of the great sentences of the Upanishads, such as "Tat Twam Asi", "Aham Brahmaasmi" etc. It is only I who can bring about the total annihilation of mind. I am the mighty Sun of suns. Your friends, Pranayama and others, are all glow-worms in my presence. You are aware of that. You are very sagacious. One word more! Discrimination. Reason and Understanding are my sons only. Bhakti is my eldest daughter. I shall ask her to help people of devotional temperament with Shraddha and Vishwasa in destroying Passion. I have a step-son, whom they call Yoga. I shall give him clear instructions to destroy all Sankalpas. He is an adept in this line. He is a research scholar in thought-destruction. He will help people of mystic temperament. When thoughts die, sexual Vasanas also will die. Vasanas play the role of fuel. Thoughts play the role of fire. Yoga will be able to extinguish the fire of thought root and

branch in a short time. I have an adopted son named Karma. No doubt, he is adverse to me but I can win him over to my side. I will ask him to help people of active temperament to do the work regardless of their fruits and without the idea, “I am the doer". This is also a path for businessmen who have not got much time for enquiry and other practices. Now, then, we have fortified ourselves in every way. No enemy can dare enter by any corner. All people will be benefited. I will stand as the Commander-in Chief, watching the movements of Reason, Discrimination, Understanding, Bhakti, Yoga, Karma, Pranayama, Sirshasana, Uddiyana and Yoga-Mudra. I will be giving direct reports from time to time about these activities to my direct, silent Master within (who is Akriya, Akarta). As soon as a Karma Yogi is ripe, I will infuse in him Vichara and take him to the path of Jnana. Karma is only the means to the end (Jnana). By itself, Karma cannot dispel the fog of ignorance. When a devotee is fully ripe, I will fill his heart with Para Bhakti and take him also to the path of Jnana. Bhakti or Devotion also is the means to the end (Jnana). Para Bhakti and Jnana are one. They are the two sides of the same coin. I have instructed all aspirants to read 'Atma-Bodha', 'Tattwa- Bodha', Yoga-Vasishtha', 'Upanishads', ‘Laghu Vasudeva Manana', Viveka- Chudamani' etc. Now, everything is quite clear. I have rightly chalked out the scheme to achieve our ends. Let us work harmoniously and with all sincerity and earnestness, my dear Brahmacharya, to destroy Passion, the enemy of Brahma Jnana.

Brahmacharya: Agreed, revered master! Thou art really wiser and more powerful than me. I am grateful to thee for your invaluable suggestions. I will put everything into action along with my other companions right now, from this very moment. Pranams, revered sir; pray, convey my deep respects to Thy Master.

ACT III

SCENE I

(The Court of Chief Officer.)

[Enter Brahmacharya and his friends.] **Brahmacharya**: Bhajo Radhe Govind, Radhe Govind Bhajo Sita Govind; Hare Krishna Hare Ram Radhe Govind. Preserve Veerya at all costs (and) enjoy peace of mind; Take Sattvic food, do Tapas, observe Brahmacharya. Give up onions, garlic, smoke and liquor; Take milk and fruits, butter and green dal. (Bhajo Radhe Govind.....) Good morning, my dear Sirshasana! What is your out-turn of work in the way of
destroying our enemy Passion? Tell me honestly all about your activities. Show me your diary. **Sirshasana**: Bhajo Radhe Krishna, Bhajo Radhe Shyama. Om Om Om Om Om-Om Om Om Om Om; Soham Soham-Sivoham Soham. I am Sirshasana; I am King of all Asanas; My English name is Topsy-Turvy Pose.

I transmute the Veerya into Ojas, I help the aspirants to maintain Brahmacharya. I help the aspirants to enter Samadhi; I am a Specific to cure all diseases. All the Rishis speak very highly of me; You should practise it in empty stomach. Do it always very gracefully; Don't have jerks; do it stage by stage. Do it in the end and relax all muscles; Take a cup of milk after taking rest. Kaivalyananda and Sivananda Are teaching this Asana in their Ashrams. Devaraj Vohra and Sri Sundaram Are teaching this Asana in their Institutes. Mr. Harry Dickman and Sri Yogindra Are teaching this Asana in their Institutes. Even ladies can practise this Asana; Many ladies can demonstrate this Asana. Even in the West, many practise this Asana. Mr. Harry Dickman is their Guru, Mr. Alexander is their Teacher,

Mr. Seplevenko is their Master.. You will be highly delighted to hear all about my work. You are perfectly aware
that I am the King of all Asanas.' I have inspired Yogis to publish a number of books on Asanas. Are you not aware of Yoga Asanas', 'Surya Namaskar', Yoga Mimamsa' and books of that nature which are selling like hot cakes in the market? My activities are not limited to books alone, but various other Magazines also. Lectures are delivered in schools and colleges by Yogis. Students of schools and colleges are vigorously practising Sirshasana. Some can do this even for three hours at a stretch. Even ladies are fond of me. I have cured many diseases, such as wet-dreams, of young men. Many have become Oordhvaretas. Don't you see, O Brahmacharya, Brahma Tejas, Brahma Varchas, magnetic Brahmic aura, Brahmic splendour in all these practitioners? Now, Passion has taken to its heels from all these men. I hear that he has taken refuge in the savages or tribesmen in the hills of Nepal, Bhutan, Borneo, Java, Rajputana and the animals of jungles. He has received a tremendous shock by my vigorous propaganda. His body is becoming thinner and thinner day by day and he is all skin and bones. He cannot recuperate his health and strength now. There is absolutely no fear of him. We are perfectly safe. Rest assured of that, O Brahmacharya! Peace, peace, peace! **Brahmacharya**:

Marvellous! Thank you so much, my dear friend. Now kindly send
our brother Pranayama to me. Let me hear how he fares!

Pranayama:

Bhajo Radhe Govind,

Radhe Govinda Bhajo, Sita Govind,

Hare Krishna Hare Ram Radhe Govind.

Get up at 4 a.m. practise Pranayama.

Pranayama destroys Rajas (and) steadies the mind;

Pranayama awakens the Kundalini;

Pranayama destroys all diseases;

Pranayama makes the body light and healthy. Be regular in your daily practice. Don't load the stomach with heavy foodstuff; Be moderate in eating, drinking and sleeping. Practise Pranayama in empty stomach; Regulate your daily life through proper discipline. Don't practise Kumbhak in the beginning; Have only slow and mild Purak, Rechak. Take fruits and milk, misri and butter; Take rest for a day or two when you are not keeping fit. Don't retain the breath beyond your capacity; Take the breath to Sahasrara and
enjoy Samadhi.

Keep the ratio for P. K. R. as 1:4:2;

Exhale; exhale very very slowly.

Sit on Padma, Siddha or Sukha Asana;

Keep the head, neck and trunk in one straight line.

Repeat mentally Om Om Om Om;

Inhale slowly through the left nostril,

Then retain the breath according to the ratio,

Then throw the breath slowly through the right nostril.

Prostrations, Mr. Brahmacharya! My work is marvellous. Many books and periodicals speak of my glory. There are a good many Ashrams and institutes where exercises in Pranayama are well taught. Many are practising the eight kinds

of Kumbhak viz., Bhastrika, Surya-Bhedi, Sitali, Murcha, Sitkari, Ujjayi, Bhramari, and Plavini. Passion is dead now. I have totally destroyed Rajas and Tamas in passionate men. I have helped people to enjoy good and sound concentration by destroying Sankalpas. I have duly awakened the Kundalini in earnest and diligent practitioners. I have cured many ills. Don't you see people are more healthy and strong and active now? Are you not aware of some who can levitate? I personally saw our enemy Passion in a restaurant at Calcutta. He has grown very pale. He cannot walk without walking stick and tottering steps. His friends Hypocrisy, Pride, Jealousy, Envy, Vanity and others are helping him by carrying him on their shoulders whenever he wants to move. He has completely shaved his moustache and looks miserable. He has not kept even that trimmed French moustache with a few scattered hairs in the middle which present a moth-eaten, grotesque appearance. When I saw him, he covered his face with a veil like a widow. This is his deplorable state! What more can I say? He is completely dead now. It is all thy grace only. Jey ho, Brahmacharya!

Brahmacharya: How much I owe you, my dear Pranayama! You are worthy of adorations! Indeed, there is no doubt, you have excelled our friend Mr. Sirshasana. Kindly ask Messrs. Pratyahara, Dama, Sama, Uddiyana, Yoga Mudra and Aswini Mudra to come in.

(Enter Pratyahara, Dama and others.)

Pratyahara: Hello, Mr. Brahmacharya! I have come to tell you that I have not allowed the Indriyas to run towards sensual objects. I have reduced the velocity of the mind. I have shut out all external sense-avenues and sense-channels. The mind can hardly run outside towards external objects. I have dissociated the Indriyas from the mind. No more of those monkey-pranks!

Dama: Dear Brahmacharya! I have duly helped my brother, Pratyahara. I co-exist with him. I complement and supplement his work. I blunt the Indriyas and produce self-restraint in men.

Sama: I have eradicated all Vasanas in the minds of passionate men and produced tranquility of mind.

Uddiyana: I have not allowed the Veerya to flow downwards. I have drawn up the Veerya brain-ward and have converted it into Ojas.

Yoga Mudra and Aswini: We have also helped the Veerya to flow upwards as Ojas.

Brahmacharya: Good. Thank you, dear friends! Call in Tapas to me.

(Enter Tapas.)

Tapas: Many people fast on Ekadasis, Sundays and other auspicious days. Some can fast for three days, some for seven days and some others for more days. Some observe Chandrayana and Krischara Vratas, while others practise Titiksha in Rishikesh, Uttarakashi, Gangotri and other places. Sri Swami Krishnasrama remains absolutely nude in Gangotri where the Ganges takes its source! What a tremendous Tapas! Avadhoota Swami Kesavananda of Rishikesh would stand in the scorching heat of the summer on one leg for hours together! Another young Telugu Tapaswin remains in the hot sun in summer on sand by the side of Masulipatam station! Passion has fled from these men. Rejoice! Rejoice! Hari Bol, Bol Hari!

Brahmacharya: Ah! How wonderful! My adorations to thee!

(Enter Japa, Devotion, Dhyana)

Japa:

Sri Krishna Govinda Hare Murare,

He Nath Narayana Vasudeva,

Sri Rama Nama Japo, Kabhi na bhulo,

Sri Rama Nama Rato, Kabhi na bhulo,

Maha Mantra Hai Yeh Japa kar, Japa kar,

Hari Om Tat Sat Japa kar Japa kar.

Jaya Muralidhara Jaya Asurari, Jaya Mana Mohana Kunja Bihari. Japa is the easiest way in this Kali-Yuga For attaining Moksha or Self-realisation. Roll the beads at all times and be vigilant; You can control mind and all the senses. Every name of God is filled with Shaktis; The name destroys all mental impurities. Just as fire burns the cotton, So does the name burn all sins. My Lord Brahmacharya! All are using Japa Malas now-a-days. They get up in the
morning at 4:00 and do 30 to 200 Malas of Japa according to their convenience and capacity in the Brahmamuhurta. Some do Vaikhari, some Upansu, some others Soham Japa along with the breath. There is a striking revival of Bhakti now. I have induced Vairagya, Devotion and Chitta-Shuddhi in good men and women. Many Malas are freely distributed in Sankirtan Conferences. All wear them in their necks or keep them in their pockets. **Devotion**: [Tune: Rama Hare Siya Rama Ram] Rama Hare Siya Rama Ram, Rama Hare Siya Rama Ram, Rama Hare Siya Rama Ram, Rama Hare Siya Rama Ram. Krishna Hare Radhe Shyama Shyam,

Krishna Hare Radhe Shyama Shyam, Krishna Hare Radhe Shyama Shyam, Krishna Hare Radhe Shyama Shyam. There are four kinds of Bhaktas: Artha, Jijnasu, Artharthi, Jnani: the wise of knowledge; Of these the wise is the best. There are nine modes of Bhakti: Sravana, Kirtan, Smarana, Padasevan, Archana, Vandana, Dasyam, Sakhya, Atmanivedan. (Rama Hare Siya…] Sravana is hearing His Lilas, Kirtan is Singing His Name; Smarana is His remembrance, Padasevan is service of (His) feet. Padasevan is service of country; Padasevan is service of humanity; Padasevan is service of sick; Padasevan is service of poor; (Padasevan is service of parents). (Rama Hare Siya..)

Archana is offering flowers,

Vandana is prostrations,

Dasyam is servant Bhava,

Sakhyam is His friendship.

Atmanivedan is Saranagathi,

Atmanivedan is Self-surrender,

Atmanivedan is Prapatti,

Atmanivedan is highest Bhakti.

(Rama Hare Siya.....)

There is love between servant-master;

There is love between friends and friends;

There is love between father and son;

There is love between husband and wife;

(There is love between brother and sister).

Moha is infatuated love

(Moha is finite);

Physical love is passion;

It is mixed with hatred.

Divine love is infinite.

(Rama Hare Siya.....)

Physical love is selfish;

It is fleeting like lightning

(It is ever changing).

It ends in quarrels, divorce.

Divine Love is everlasting.

There is difference in degree in Love.

Love grows gradually.

Just as you grow a flower in garden,

You will have to develop this love.

(Rama Hare Siya....)

The nine modes of Bhakti

Are graded series of Divine love.

Atmanivedan is highest love.

This is Madhurya Bhava

(This is Para-Bhakti).

In this the heart is the real flower,

That is offered to the Lord.

Two have become now one;

Oneness is the Reality

(Para-Bhakti is Jnana);

This is Sayujya Mukti.

(Rama Hare Siya Rama Ram.....)

You will be pleased to hear of me. I work gently along with Sankirtan, Japa and prayer. But my work is most impressive and powerful. All like me much because

Devotion in the form of Sankirtan is the easiest and surest path. I work in this Kali-Yuga mostly through Sankirtan. There is a great revival of Sankirtan now. Many Sankirtan Conferences are being held year after year in Etawah, Bandh, Bulandshahar, Gwalior, Lahore, Rawalpindi, Meerut, Delhi, Aligarh and Jammu. Many great souls like Sri Odiya Baba, Sri Hari Baba, Sri Krishna Premji, Sri Swami Ekarasananda, Sri Swami Krishnananda, Prof. Ganga Saran Sheel, Sri Swami Atmananda, Sri Swami Swaroopananda, Sri Swami Ramananda, Pt. Bindu Sharma and many others have joined the activities. We have a Sankirtan Magazine coming from Meerut for propaganda and dissemination of Sankirtan. Thousands of ladies are doing Sankirtan now.

Dhyana:

[Tune: Lillalilalild]

Ram Ram Ram Ram Ram Ram-Ram Ram Ram Ram Ram Ram;

Ram Ram Ram Ram Ram Ram Ram Ram Ram Ram Ram Ram Ram Ram.

You cannot enjoy peace of mind and cannot practice meditation If you are passionate.-Kill this lust, kill this lust.
Be regular in your meditation and take Sattvic food.

You will have peace of mind, this is the Truth, this is the Truth.

When you meditate on Hari,-keep his picture in front of you;

Look at it with a steady gaze,-you will develop concentration.

If evil thoughts enter the mind,--do not drive them forcibly.

Substitute Divine Thoughts,-they will pass away; they will pass away.

Meditation leads to knowledge,-meditation kills pains.

Meditation brings peace,--Meditate, Meditate, Meditate.

My Lord Brahmacharya! Just note down my work. I have helped Bhaktas to do Saguna meditation daily. I have stirred Vedantins to do Nididhyasana on OM (Ahamgraha Upasana). I have inspired Raja Yogis to practise thoughtlessness and do Savitarka, Sa-ananda, Sa-vichara Samadhi. Brahmins, Kshatriyas and Vaishyas do Dhyana on Brahma Gayatri. Christians meditate on Lord Jesus and Virgin Mary. I fill their minds with purity. I do not allow Passion to step into their mental factory. I have thinned out their minds. People have all forgotten sensual pleasures and are enjoying spiritual bliss. I have made the meditators forget their bodies, friends and surroundings. I allow only one divine idea to flow into the mind steadily in one continuous manner just as oil flows from one vessel to another. They get spiritual visions, and experience, various lights, joy and peace in the course of their meditations. They talk with Rishis, Nitya-siddhas, and Amara- purushas during their Samadhi. They enjoy divine ecstasy and divine thrill and get inspiration. The whole super-intuitional knowledge is revealed to them. The work done by me is more solid than done by my predecessors. My work is the most internal of its kind. Don't you see that it is only I who has destroyed Passion to its very root?

Samadhi:

[Tune: Lillalilalild]

Ram Ram Ram Ram Ram Ram Ram Ram Ram Ram Ram Ram;

Ram Ram Ram Ram Ram Ram Ram Ram Ram Ram Ram Ram.

Truth is Brahman,-truth is your own Self.

Realise this Truth, Be free, Be free, Be free, Be free.

You must have a pure mind,-if you want to realize.

Practice Karma Yoga-be pure, be pure, be pure, be pure.

Samadhi is Union with God,—this follows meditation.

You will attain Immortality,—this is Moksha, this is Moksha.

I cause Nirbija-Samadhi in Raja Yogis. O Brahmacharya! I am responsible for frying all seeds of Passion in toto. I am your intimate friend from times immemorial. Many are now entering into this state through constant and rigid Sadhana. It is only those who have realised this kind of Samadhi that can be established in perfect mental Brahmacharya. They alone are absolutely pure. Even if young damsels embrace them, they will have no downfall. In Adwaitins, I have produced Brahma Nishtha and Sahaja Avastha.

They too have completely destroyed the seeds of Passion. I have caused Bhava and Maha-Bhava Samadhi in Bhaktas. My work is over now. Good bye, My Beloved Brahmacharya!

SCENE II

(Office of the Chief Officer)

(Enter Brahmacharya and his attendants

Ahimsa:

Mohana Bansi wale tumko lakhon Pranam,

Tumko lakhon Pranam;

Lakhon Pranam pyare karoro Pranam.

Sankar Bhole Bhale tumko lakhon Pranam,

Tumko lakhon Pranam;

Lakho Pranam pyare karoro Pranam,

(Mohana Bansi wale.....)

Ahimsa is non-injury in thought, word and deed.

Ahmisa paramo dharmah; love one and all;

Never hurt others' feelings; be kind to all.

Ahimsa is an important item in Yogic Yama. Ahimsa develops the inner Soul-force.

Ahimsa develops patience (and) endurance. Revered Sir, I have destroyed Injury,

the constant companion of Anger, with the
help of my friends, Kshama, Mercy and Love. Whenever Passion is not gratified and whenever people stand in the way of Passion, Passion's friend Anger abuses, hurts and murders his enemy through Injury.

Satyam:

Hari bolo bolo bhai Radhe Govind,

Hare Krishna, Hare Ram Radhe Govind.

Speak the truth at all costs; become fearless.

Satyameva Jayate na anritam:

Truth alone triumphs but not falsehood.

Satyam Jnanam anantam Brahma;

Truth is God, God is truth; therefore speak

the Truth

Tread the path of Truth and realise the Truth.

There is nothing but the Truth; this world is untruth.

This world has come of Truth; It exists in Truth;

It dissolves in Truth; Truth alone exists.

Passion always wants the aid of Greed and Avarice to get money for his gratification. He induces Greed and Hypocrisy to tell lies, employs all sorts of dishonest means for the accumulation of riches, cheats people by diplomacy, double-dealing, crookedness etc. I have destroyed Falsehood, Greed and

Hypocrisy with the help of Honesty, Integrity, Contentment and Disinterestedness.

Magnanimity:

[Raga: Hindustani Pyak]

Rama Dhuni lagi, Gopala Dhuni lagi;

Kaise chhute yeh, Rama Dhuni lagi.

Magnanimity is verily nobility;

It is a wonderful quality, that destroys enmity

It expands the heart, and kills Jealousy;

How can mean-mindedness touch such a heart?

It is a soothing balm to the wounded hearts,

That removes the burning due to Asuya.

It is ambrosial nectar that cools like ice,

The burning in the heart caused by Jealousy.

Magnanimity opens wide the door,

That leads to Mukti, the blissful union.

I have destroyed Jealousy, Envy and Mean-mindedness. Jealousy is the constant companion of Anger. It is a continuous form of Anger. It causes burning in hearts when others prosper and have good virtues. It does great havoc and helps Passion in a number of ways. It causes assaults and murders. It is the chief cause for the restlessness of this world. Ladies are more jealous than gents. I have now made people develop nobility. Jealousy is no longer alive.

Humility:

Bansuri Bansuri Bansuri Shyam ki.

Hare Rama Hare Rama Rama Rama Hare Hare; Hare Krishna Hare Krishna Krishna Krishna Hare Hare. Sri Ram Sita Ram Radhe Shyam Sri Gopal. Hari Om Hari Om Hari Om Shyam, Sita Ram Radhe Shyam Sita Ram Radhe Shyam. Hare Ram Hare Ram Hare Ram Siya Ram, Siya Ram Siya Ram Siya Ram Radhe Shyam. Humility is a rare virtue that is born of Sattwa Guna; It is the antidote of that dire evil-pride. You can win the hearts of all if you possess this virtue. Sri Gauranga, even now lives in our hearts. Humility is conducive (to the) attainment of Knowledge; Humility helps the aspirants (to) do surrender. I have the chief characteristic of a true Vaishnavite. I had great love and regards
for Lord Gauranga. I always dwelt with him. Revered Sir, I have destroyed Pride and Vanity in men and women. All have developed Humility through my powerful influence. Vanity is exaggerated Pride. Even when a man does not possess anything, he thinks he is superior to all. All these attendants of Passion can be destroyed along with Passion itself if Ahamkara is destroyed. Ahamkara, known as Egoism, is the root cause. Passion is hanging on Ahamkara only. Passion exists through Ahamkara. Ahamkara itself is hanging on Avidya. If this Avidya or ignorance is destroyed through acquisition of Brahma Jnana, Ahamkara and all his attendants will be totally destroyed. I help a lot in destroying Ahamkara.

Contentment:

(Tune: Raghupati Rhghava Raja Ram Raghupati Raghava Raja Ram, Patita Pavana Sita Ram. Jaya Raghunandana Jaya Siya Ram, Janaki Vallabha Sita Ram. Rama Rama Jaya Raja Ram, Rama Rama Jaya Sita Ram. Yadupati Brijapati Jaya Ghanashyam, Patitapavana Radheshyam. Contentment is the highest virtue; It is a sentinel on the domain of Moksha. It certainly gives you Supreme Peace, Therefore develop this sublime attribute. It is an important item in Daivi Sampat; It will help you in attaining the goal. It is an antidote for that dire greed; It will destroy the restlessness of mind. A contented mind is a continual feast. Who can describe the glory of this virtue? My dear Brahmacharya! I have destroyed Greed root and branch. I preach in the
following manner: "O worldly-minded, deluded fools! You are all vermins rotting in filth. Avarice has made you all restless. You have lost your discrimination and reason. Why do you run after these perishable objects now? Why are you

avaricious? Don't you know money is your enemy? It is the cause for your destruction. Even though you amass wealth, it is either lost suddenly by speculation or stolen by robbers or squandered away in no time by your licentious sons. Do not be carried away by this blind avarice and false hopes. Death is waiting like a vulture to devour you all. Old age is hovering round your backbone. Wash off all impurities in the sacred waters of Atma-Jnana, Vichara and Discrimination. Bathe in the ambrosial ocean of contentment. All the fires (Tapas) will cease to burn. You will enjoy unalloyed felicity and bliss. Wake up."

Patience:

[Tune: Govinda Jaya Jaya]

Govinda Jaya Jaya, Gopala Jaya Jaya,

Radha Ramana Hari Govind Jaya Jaya.

Sankara Jaya Jaya, Gopala Jaya Jaya,

Uma Ramana Siva, Sankara Jaya Jaya.

Control anger by Kshama; Cultivate Viswa Prem.

Patience develops Will; Patience is a great Virtue;

Patience is conducive to attainment of Knowledge;

Patience is an auxiliary for entering Samadhi.

(Govinda Jaya Jaya.....)

I have destroyed Anger root and branch. People meditate on me in the morning. They keep the word image "PATIENCE" always before their mind's eye. All irritability vanishes. People smile even when an angry man reviles. They can bear insults and injuries. They have developed Titiksha and fortitude. They consider abuses and injury as blessings in disguise. As Anger is subdued, his companions Pride, Vanity, Injury, Murder have all taken to their heels. I have infused Dhriti and Dhairya in their minds. No more fear now, my dear Brahmacharya! The road

is very clear for our onward march. Ours is a Royal Road or Grand Trunk Road. Let us now wage war and destroy Passion and Anger. Are you ready, my Lord?

Brahmacharya: Yes, quick, quick!

ACT IV

SCENE I

The Adhyatmic Battle Field

The two armies fight now

Born of Sattwa	Born of Rajas and Tamas
Reason – King	Passion-King
Discrimination- Minister Vichara-	Adharma—Minister
(Prime Minister to Atma)	Anger
Understanding	Avarice
(friend of Reason) Brahmacharya	Hypocrisy
(Chief Officer of Reason)	Falsehood
Sirshasana	Cupid
Sarvangasana	Enjoyment
Uddiyana	Moha
Yoga Mudra	Materialist
Aswini Mudra	Temptation
Pranayama	Allurement
Dhyana	Pride
Samadhi	Vanity
Sama	Jealousy
Dama	Envy
Satyam	Arrogance
Ahimsa	Egoism
Kshama	Raga
Honesty	Dwesha
Magnanimity	
Patience	
Mercy	
Love	
Devotion	
Tapas	
Santosh	
Japa	
Sankirtan	

[Marching Song] Sa ga sa ga sa ga ma ga ri sa Ni re ni re ni re ga ri sa ni, Sa ga sa ga sa ga ma pa, Sa ni dha pa ma ga ri sa sa sa sa. [Antara] Sa ni dha pa ma ga ga ma pa, Sa ni dha pa ma ga ri sa sa sa sa. The fight ensues. The two parties fight a very serious battle. There is much
bloodshed on the side of King Passion only. The result of the war is even more disastrous. Anger, Greed, Moha, Pride, Hypocrisy, and Jealousy are all slain. Passion also was mortally wounded. The whole race is completely subjugated. Brahmacharya comes out with flying colours along with Vichara, Reason and Discrimination.

Devas: Hail, hail to thee! Victory unto Brahmacharya!

(The Devas shower a rain of flowers on the head of Brahmacharya. Kinnaras, Kimpurushas and Gandharvas sing celestial songs in praise of the glory of Brahmacharya and his splendid achievement.)

Devas:

Hail! Hail! Brahmacharya Me

Hari Om Hari Om Hari Om Hari Om

Hari Om Hari Om Hari Om

Narayana Narayana Narayana,

Om Siva Om Siva Om Siva Om Siva

Om Siva Om Siva Om Siva

Sankar Sankar Sankar

Sadasiva Sadasiva Sadasiva

Mahadeva Mahadeva Mahadeva.

Hail Hail Hail Hail Hail Hail Brahmacharya me Brahmacharya me Brahmacharya me. Thou hast waged tremendous war against King Passion;
And your powerful weapons have killed the enemies:

Kama Krodha Lobha Moha Mada Matsarya.

Now Thou art the greatest King all over the world;

Now Thou reignest Supreme everywhere.

Take care, Take care, Take care, of our youths and girls;

Make them, Make them, Make them, pure and dispassionate.

Make them, Make them like Hanuman,

Bhishma, Lakshman, Mira, Sulaba;

Make them, make them like Queen

Chudalai, Savitri, Gargi and Anusuya.

(Hail Hail Hail Hail.....)

SCENE II

(The Durbar of Reason)

[Enter Reason and Brahmacharya]

Reason:

Jaya Sita Ram Jaya, Jaya Sita Ram Jaya Jaya Sita Ram Jaya, Jaya Sita Ram. Pure Reason is free from egoism and selfishness. Pure Reason certainly does not contradict intuition. It is a help to the aspirants to make real Vichara; It takes the student quickly to the door of intuition. Neti-neti doctrine is practised through the pure reason; Pure Reason elevates (the aspirants) to the height of Brahmic splendour. (Jaya Sita Ram Jaya..... **Reason**: Dear Brahmacharya, what news now from the battle-field? **Brahmacharya**: Good news, my Lord! Our enemy King Passion is mortally
wounded. We have already cremated the dead bodies of all his allies. Here are the ashes! **Reason**: Slain! Hurrah! Hurrah! Jay ho! Jay ho! Joy! Joy! Rejoice! Rejoice!

Balhari!
Balhari! Any more news, my dear Brahmacharya?

Brahmacharya: Kshama and Patience killed Anger. The fight was no doubt very furious. Contentment (Santosh) killed Greed and also Insatiety; Satyam destroyed falsehood; Magnanimity slew Jealousy; Dhyana killed Cupid; Honesty killed Theft; Sirshasana, with the invaluable assistance of Pranayama, Uddiyana, Mudra, Tapas and Tranquility, was able to deal a deadly blow to Passion and bring him to the ground with a heavy thud. Humility killed Pride, Vanity and Haughtiness. The state of Passion is indeed pitiable! He cannot move or stir out, for he is helpless. He is bleeding profusely and may slip into eternal rest this moment or the next. Vichara and Discrimination were of great assistance to our forces. They were the real leaders. But they too had to depend on me for a decisive victory. Through thy Grace, my Lord, a glorious triumph is ours. Hail, a thousand hails to thee, great

Lord! Now the whole world rejoices in Atmic bliss, Supreme Peace and Eternal Satisfaction. We have been invited by the Prime Minister of Brahman, the Revered Vichara, to attend His Divine Majesty's Council. Let us all proceed thither to pay our sincere homage to the Divine Majesty Brahman, the Mighty Source for all. Come; come this way, my Lord!

SCENE III

(The Palace of King Passion)

[*Passion's soliloquy*)

Passion: Alas! What a miserable fate! How quite unexpected! Look, I have become a veritable corpse! I bleed profusely. What a wretched state is this! My limbs quiver and my whole frame is now tottering on the verge of death itself. I cannot stir out. Good gracious! Even my most intimate chums like Pride and Anger have deserted me at the last moment. Cowards they are! Look at my forlorn state! Pain and Grief are feasting on me to their hearts' content. How can I bear all this ignominy? How can I bear the sight of my enemy Reason and his comrades being respected and honoured everywhere? O Lord of Mercy and Compassion! O thou fountain of Love! Protect me! Protect me! My whole body is filled with mortal wounds that would take perhaps thousands of centuries to heal up. Even that homoeopathic doctor, Time, cannot do anything! Mine is a serious case. Blood is running from my veins. O Mother, Maha Maya, my very source and life, don't you see me swimming in my own pool of blood? Where art Thou now? Is it that Thou too hast deserted Thy son? Come, come, o dear Mother! Let me merge in Thee! I can no longer bear these pains and disgrace, my dear Mother. O Ocean of Mercy! I am thy Rajaso-Tamasic aspect. Pray, come quickly and protect me.

(Enter Maha Maya)

Maha Maya:

[Tune: Sunaja]

Om Sakti Om Sakti Om Sakti Om; Brahma Sakti Vishnu Sakti Siva Sakti Om. (Antara) Adi Sakti Maha-Sakti Para Sakti Om; Icchha Sakti Kriya Sakti Jnana Sakti Om. (Om Sakti…….) **Maha Maya:** My dear child! I am always by your side. My husband, Brahman, for
His own Lila or sport, has projected this world through the three Gunas or qualities viz., Sattwa, Rajas and Tamas. You are my eldest son and very dear to me. It is through you and you alone that this Lila is kept up. Your function and office are all over now. You have done creditable work for me along with Anger and Moha. Really, I am extremely grateful to you, dear Passion! Do not trouble men and women any more. Now, Sattwa reigns supreme. Sons and daughters of Sattwa (Reason, Discrimination, Brahmacharya, Patience, Contentment etc.) are now victorious. They will reign in the world with peace and joy. Do not fight any more with Reason and his formidable companions. Make friendship with Reason now before you merge in me in my Avyakta state, for Reason is your own brother. Apologise to him. He will gladly forgive you. I will introduce you to my husband and your father, His Majesty the Brahman, the Supreme Lord of this Universe. He is summoning His Supreme Council now where Reason and his companions and all Rishis and sages, nay, including Brahma, Vishnu and Siva, will meet. Wash your face and dress yourself up with clean attire and come along with me.

SCENE IV

(The Council of His Divine Majesty Brahman)

(The Council gathered presently and included amongst others, Maha Maya, Brahma, Vishnu, Siva, Saraswati, Lakshmi, Parvati, Virat, Hiranyagarbha, Ishwara, Ganesh, Kartikeya, Vyasa, Hanuman, Indra, Narada, Rishis, Amara Purushas, Chiranjivis, Nitya-Siddhas, Reason, Discrimination, Vichara, Patience, Santosh,

Meditation, Sama, Dama, Kshama and others. All duly prostrate at the Effulgent Feet of Brahman.)

Brahman: Anandoham Anandoham Anandam Brahmanandam.

Sacharachara Paripoorna Sivoham;

Sahajananda Swaroopa Sivoham.

Vyapaka Chetana Atma Sivoham;

Vyaktavyakta Swaroopa Sivoham.

Nitya Shuddha Niramaya Soham;

Nityananda Niranjana Soham.

Akhandekarasa Chinmatroham;

Bhumananda Swaroopa Sivoham,

Asangoham Advaitoham;

Vijnanaghana Chaitanyoham.

Nirakara Nirguna Chinmayoham;

Shuddha Satchidananda Swaroopoham.

Asanga Swaprakasa Nirmaloham;

Nirvishesha Chinmatra Kevaloham.

Sakshi Chetana Kutasthoham;

Nitya Mukta Swaroopa Sivoham.

(Anandoham.....)

This is a very auspicious day indeed! I am delighted to meet you all. I rejoice with ecstasy and bliss. Where is My Shakti, Maha Maya?

(Enter Maha Maya.) **Maha Maya:** Gauri Gauri Gange Rajeswari, Gauri Gauri Gange Bhuvaneswari, Gauri Gauri Gange Maheswari, Gauri Gauri Gange Mateswari. Gauri Gauri Gange Maha Kali, Gauri Gauri Gange Mahalakshmi, Gauri Gauri Gange Parvati, Gauri Gauri Gange Saraswati. Maha Maya: My Lord, I prostrate before Thee! I am all right. The whole creation is
going on nicely through Thy Grace. I have brought my son, Passion, to Thy Presence. He has done his work very well. He wants to retire now from the field. Sattwa now reigns supreme everywhere. Reason, Discrimination and Brahmacharya are victorious. Brahman: Please bring your son, Passion, before Me.

Passion: My humble prostrations to My Supreme Lord. Allow me to merge back in my mother, Maha Maya and bless me, O Lord.

Brahman: You can retire. Be not troubled, nor grieved. Rest in peace in your mother's Avyakta body and be happy. You have kept the Lila pretty marvellously. Do not trouble any more about these human beings. I am pleased.

Passion: Prostrations, my brothers, Reason, Discrimination, Brahmacharya, and my friends, Patience, Contentment and others. I embrace you all and apologise for the wrongs done unto you by me. It fell to my lot to keep up the Lila of Brahman. I implicitly carried out the orders of my dear mother, Maha Maya. To be

frank with you all, I have no real enmity with any of you assembled here or those who have not assembled here. I know pretty well that we are all brothers and sisters. Spread Joy, Peace, Knowledge of Atman and Brahmacharya everywhere. Glory, glory unto Brahmacharya! My adorations unto thee! Glory to Vichara, Reason, Discrimination and glory to one and all!

Brahman: Let us disperse now. My dear Vichara, Reason and Discrimination! Spread the knowledge of Atman everywhere amongst the students of Jnana Yoga. Dear Bhakti, you can spread the Knowledge of Japa and Sankirtan amongst Bhaktas and the general masses. I expect a lot of work from you in this Kali Yuga. "Wherever there is Brahmacharya, there you will find Glory, Peace, Joy, Wealth, Prosperity and Atma Jnana. I am the very Heart of Brahmacharya! Rest in Peace in My Swaroopa! Blessings to all!

Brahman:

What is OM?

OM is Sat, OM is Chit;

OM is Ananda, OM is Vyapaka;

OM is Atma, OM is Brahman;

OM is Purusha, OM is Soul,

That is OM.

Hara Hara Hara Hara Bhum.

What is OM?

OM is a fortress; OM is a palace

Built to shut out hate and malice;

Built to shut in joy and love,

And a blessing from above;

That is OM.

Hara Hara Hara Hara Bhum.

What is OM?

OM is a house of treasure,

Pearls of knowledge, Bank of wisdom,

Gems of bliss, and gold of Grace,

Wisdom-Nectar, light of lights;

That is OM.

Hara Hara Hara Hara Bhum.

What is OM?

OM is your sweet home;

OM is your Parama Dhama;

OM is symbol of Brahman;

OM is destroyer of rebirth;

That is OM.

Hara Hara Hara Hara Bhum.

PRAYER

O Sat-Chit-Ananda Brahman! O Ocean of Bliss! The storehouse of Knowledge, the bestower of Moksha, Adwaita
Vastu! Thou art Omkara! Thou art the womb for the Vedas and the world. Thou hast neither beginning nor end. Thou art Akshara. Thou art Swayam Prakasha. Thou art the Adhara for this world. Thou art Parama Karana. Thou art the soul of this universe (Viswa-Atma). That which is declared Indestructible by the knowers

of Veda; that which the controlled and the passion-free enter; that, desiring which Brahmacharya is performed; that is Thy own Sat-Chit-Ananda Swaroopa!

By Thy commands, the sun shines, the fire burns, the air moves, the rivers flow, the oceans remain within their limits, Indra and Yama do their respective functions. By Thy command, the mind thinks; the Prana moves and the Indriyas work. Thou art the Divinity of divinities, the Sun of suns, the Light of lights and the Glory of glories!

O Lord of lords! Give us strength to control the mind and the Indriyas to walk in the path of righteousness and to realize our real essential nature. Let us all be established in physical and mental Brahmacharya! Make us all Oordhvareta Yogis. This is our fervent prayer, O Deva of devas, O Jagatguru!

ARATI

(All Sing):

Jaya Jaya Arati Venu Gopala;

Venu Gopala—Venu lola;

Pap Vidura-Navanita chora.

(Jaya Jaya Arati Venu Gopala).

Jaya Jaya Arati Venkataramana;

Venkataramana-Sankata harana;

Sita Rama-Radhe Shyama.

(Jaya Jaya Arati Venkataramana).

Jaya Jaya Arati Gauri Manohara;

Gouri Manohara-Bhavani Sankara;

Samba Sadasiva--Uma Maheswara.

(Jaya Jaya Arati Gauri Manohara).

Jaya Jaya Arati Raja Rajeshwari;

Raja Rajeshwari-Tripura Sundari;

Maha Saraswati-Maha Lakshmi;

Maha Kali - Maha Sakti.

(Jaya Jaya Arati Venu Gopala).

Wherever this Drama is enacted, wherever this Drama is studied, assured are there Prosperity, Victory, Happiness and Joy.
Hari Om Tat Sat!

Om Santih! Santih!! Santih!!!

SANTI MANTRA

Om Poornamadah Poornamidam,

Poornat Poornamudachyate;

Poornasya Poornamadaya,

Poornamevaavasishyate.

Om Santih! Santih!! Santih!!!

The whole (Brahman) is all that is invisible. The whole (Brahman) is all that is visible. The whole (Hiranyagarbha) was born out of the whole (Brahman). When the whole (Universe) is absorbed into the whole (Brahman), the whole alone (Brahman) remains.
Om Peace! Peace!! Peace!!!

APPENDIX A

IMPORTANCE OF BRAHMACHARYA

Brahmacharya is freedom from sexual thoughts and desires. It is the control of all Indriyas in thought, word and deed. It is for both, men and women. Bhishma, Hanuman, Lakshmana, Mira Bai, Sulabha, Gargi are all Brahmacharins. Sri Sankara says: "Brahmacharya or spotless chastity is the best of all penances. Such a celibate is God indeed!"

Through Brahmacharya, get over the miseries of mundane life and attain health, strength, peace of mind, endurance, bravery, material progress, psychic advancement, clear brain, gigantic will power, bold understanding, retentive memory, abundant energy, power to face difficulties in daily battle of life and Immortality. One, who has perfect control over sexual energy, attains powers unobtainable by any other means.

By the practice of Siddhasana, Sirshasana, Sarvangasana, Mula Bandha, Uddiyana Bandha, Maha Mudra, Yoga Mudra, Nauli, etc., a Hatha Yogi transmutes his seminal energy into Ojas Shakti. By the practice of Nava-vidha Bhakti (Sravana, Kirtan, Smarana, Padasevan, Archana, Vandana, Dasyam, Sakhyam, Atma-nivedana) and Japa, a Bhakta destroys the impurity of his mind and fixes it on God.

By the practice of Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana and Dhyana, a Raja Yogi conquers lust and attains Kaivalya. A Jnana Yogi becomes pure by Viveka, Vairagya, Vichara, Sama, Dama and Titiksha. Constantly think of the sex-less Atma. Destroy the sexual Vasana. See Atma in all. Reject the names and forms and take the underlying EssenceSat-Chit-Ananda.

Anything that brings impure thoughts in the mind is bad company. Fly away from the worldly-minded person. You will be far away from the danger zone. The magnetic aura and powerful thought-currents of developed adepts produce a tremendous influence on the minds of lustful people. Have constant Satsanga.

Give proper attention to food. Have Mitahara (moderation in diet). Take Sattwic food, such as milk, fruits, wheat, etc. Pungent articles, garlic, onions, meat, fish, alcohol, etc., kindle passion. Therefore, abandon them ruthlessly. Occasional fasting checks passion, calms emotions, controls Indriyas and helps Brahmacharya. Develop 'Mother'-Bhava towards all ladies.

Have cold hip bath. Get up at 4 a. m. and practise Japa and meditation. Don't think of a lady. Don't look at a lady. Avert the sexual thoughts by sublime Divine thoughts. Keep the mind fully occupied. Render your will pure, strong, and irresistible. When once the Veerya is lost, it can never be recouped by taking any amount of almonds, nervine tonics, milk, cheese, etc. Veerya, when preserved, serves as a master-key to open the realms of Divine Bliss, and to obtain all sorts of higher achievements in life.

Constantly remember: "Through the Grace of God, I am becoming purer and purer, every day, in every way." "Pleasures come but not to stay. Mortal Flesh is only clay. Everything will pass away. Brahmacharya is the only way." Develop Viveka and Vairagya.

APPENDIX B

GLORY OF BRAHMACHARYA

There cannot be any language without vowels. You cannot draw a picture without a canvas or wall. You cannot write anything without paper. Even so, you cannot have health and spiritual life without Brahmacharya. It brings material progress and psychic advancement. Brahmacharya is the basis for eternal life. It is a substratum for life in Atma. It is the support for Brahma-nishtha which is eagerly longed for by sages, aspirants and Yogic students. It is the shield for waging war against the internal Asuras, viz., lust, anger and greed. It serves as a gateway for the Bliss beyond. It opens the door of Moksha. It contributes perennial joy, uninterrupted and undecaying bliss. Even Rishis, Devas, Gandharwas, Kinnaras serve at the feet of a true Brahmacharin. Even Ishwara applies on his forehead the dust of the feet of a genuine celibate. It is the only key to open the Sushumna and awaken the Kundalini. It brings glory, fame, virtue and Pratishta. Eight Siddhis and nine Riddhis roll under his feet. They are ever ready to obey his command. The Lord of death flees away from him. Who can describe the magnanimity, majesty and glory of a true Brahmacharin?

Anger and muscular energy can also be transmuted into Ojas. A man who has great deal of Ojas in his brain can turn out immense mental work. He is very intelligent. He has a magnetic aura in his face and lustrous eyes. He can influence the people by speaking a few words. A short speech can produce tremendous impression on the minds of hearers. His speech is thrilling. He has an awe-inspiring personality. Sri Sankara, an Akhanda Brahmacharin, worked wonders through his power of Ojas. He did Dik-Vijaya and held controversies and heated debates in different parts of India with the learned scholars through his power of Ojas. A Yogi always directs his attention in the accumulation of this divine energy by unbroken chastity.

Have you realised, my dear friends the importance of Brahmacharya? Have you recognised, my dear brothers, the true significance and glory of Brahmacharya? How can you expect to be strong and healthy if the energy, which is acquired through various means with great difficulty, is wasted daily? It is impossible to be

strong and healthy unless males and females, boys and girls, try their level best to keep up Brahmacharya or the vow of celibacy. What is Brahmacharya then? Brahmacharya is absolute freedom from sexual desire. He or she must be free from lustful look even. The look must be perfectly chaste. Lord Jesus says: "If you have a lustful look, you have already committed adultery in the heart." One should not dream even of touching a woman with a lustful desire. A real Brahmachari will not feel any difference in touching a woman, a

What do we see these days? Boys and girls, men and women, are drowned in the ocean of impure thoughts, lustful desires and little sensual pleasures. It is highly deplorable indeed! It is shocking to hear some of the stories of the boys. Many college boys have personally come to me and narrated their pitiable lives. Their power of discrimination (Viveka) has been lost owing to sexual excitement and lustful intoxication. Why do you lose the energy that is gained in many weeks and months, for the sake of the little, momentary sensual pleasure?

Mark carefully the evil after-effects that follow the loss of energy. The body and mind refuse to work energetically. There is physical and mental lethargy. You experience much exhaustion and weakness. You have to take recourse to drink milk, fruits, aphrodisiacal confections etc., to make good the loss of energy. Remember that these things can never, never repair the loss. Once lost, it is lost forever. You will have to drag a dreary, cheerless existence. Physical and mental strength get diminished day by day. Those who have lost much of their Veerya, become irritable. They lose their balance of mind quickly. Little things upset their minds. Those who have not observed the vow of celibacy become slaves of anger, jealousy, laziness, fear, etc. If you have not got your senses under your control, you venture to do foolish acts which even children will not dare to do. In olden days, boys in Gurukula were healthy and strong. They had a long life.

There is no real ethical culture in modern schools and colleges. The present system of education needs a drastic and radical change. Modern civilisation has enfeebled our boys and girls. They lead an artificial life. Children beget children. There is racial degeneration. Cinema is a curse. It excites the passions and

emotions. It is the duty of the parents and teachers to explain to boys the importance of Brahmacharya and to instruct them in the various methods by which they can preserve the Veerya, the soul force of Atma-Shakti that is hidden in them. Silent talks with boys, lantern-slide demonstrations, etc., will help a long way in improving the condition of boys.

APPENDIX C

BRAHMACHARYA AND

CHARACTER BUILDING

The fly runs towards the fire or lamp thinking that it is flower and gets burnt up. Even so, the passionate man runs towards a false, beautiful form thinking that he can get the real happiness and gets himself burnt up in the fire of lust.

Practice of Brahmacharya gives good health, inner strength, peace of mind and long life. It invigorates the mind and nerves. It helps to conserve physical and mental energy. It augments strength, vigour and vitality. It gives the power to face the difficulties in the daily battle of life. A perfect Brahmachari can move the world; can command nature and the five elements like Jnana Deva.

Pure water, pure air, wholesome food, physical exercises, outdoor games, walking, rowing, swimming, light games like tennis- all contribute to the maintenance of good health, strength and a high standard of vigour and vitality. There are indeed many ways to gain health and strength. These ways are doubtless, indispensably requisite. But Brahmacharya is the most important of all. It is the master-key for opening the realms of health and happiness. It is the corner-stone of bliss and unalloyed felicity. It is the only specific that keeps up the true manliness.

Brahmacharya is the basis for acquiring immortality. Brahmacharya brings material progress and psychic advancement. It is a substratum for a life of peace in Atma. It is a potent weapon for waging war against the internal asuras, viz, kama, krodha, lobha, etc. it contributes perennial joy, uninterrupted and undecaying bliss. It gives tremendous energy, clear brain, gigantic will-power, bold understanding, retentive memory and good Vichara Shakti. Through Brahmacharya and Brahmacharya alone can you get physical, mental and spiritual advancement in life.

Ojas is spiritual energy that is stored up in the brain. By sublime thoughts, meditation, Japa, worship, Asana and Pranayama practice, the sexual energy can

be transmuted into Ojas Shakti and stored up in the brain. This energy can be utilised for Divine contemplation and spiritual pursuits.

APPENDIX D

DIET IN BRAHMACHARYA

Purity of food brings in purity of mind. That power which connects the body and the mind is present in the food that we take. Various kinds of food have varying effects on the mind. There are certain kinds of food that make the mind and the body very strong and steady. So it is absolutely essential that we should take pure and Sattwic food. Food has very close connection with Brahmacharya. If proper attention is given to the purity of food we take, Brahmacharya becomes quite easy.

A glutton can never dream of becoming a Brahmachari. Control of tongue is a sine-qua-non, if you want to observe the vow of Brahmacharya. There is intimate connection between the tongue and the organ of generation. Tongue is an organ of knowledge. It is born of the Sattwic portion of the water-Tanmatra. The organ of generation is an organ of action. It is born of the Rajasic portion of the water-Tanmatra. They are sister organs as the source is the same. If the tongue is stimulated with Rajasic foods, at once the reproductive organ also gets excited. There should be selection and restriction in diet. The food of a Brahmachari must be simple, bland, spiceless, non-irritating, and non-stimulating. Moderation in food is very necessary. Stuffing the stomach is highly deleterious. Fruits are highly beneficial. You should take food only when you are really hungry. The stomach will deceive you sometimes. You may have false hunger. When you sit for taking meals, you will have no appetite and no relish. Dietic restrictions and occasional fasting are very useful auxiliaries in controlling the carnal mind and in the attainment of Brahmacharya. You should not ignore or make light of them on any account.

Fresh and dry fruits, grapes, Kishmish, raisins, dates, figs, sweet fresh fruits such as bananas (Rastali and Kadali plantains), mangoes, sapotas, oranges, sweet limes, sweet pine-apples, and wood apples, sweet pomegranates, sugar, sugar candy,

honey, sago, arrowroot, milk, butter and cow's ghee, tender cocoanut water, cocoanut, almonds, pistachio nuts, toor dal, ragi, barley, maize, wheat, green gram, rice of red paddy whose bran is only partly removed and rice of good smell or sweet taste, and all preparations from any of these grains and white pumpkin are Sattwic articles suitable for keeping up Brahmacharya. Also, Embolic myrobalan fruit, lemon juice, rock salt, ginger, and white pepper, can be used in moderation.

All kinds of peas, and beans, black gram, Bengal-gram, horse gram, sprouted grains, mustard, all sorts of chillies, asafoetida, onions, garlic of all varieties, lentils, brinjals, lady fingers, cucumbers, Malabar night shades (both white and red varieties), bamboo shoots, papaw fruit, drumsticks, all varieties of gourds such as white gourd, snake gourd, squash gourd, radishes, leeks, mushrooms, of all kinds, oils of all kinds, things fried in oil or ghee, pickles of all sorts, fried rice or other grains, sesame seeds, tea, coffee, cocoa, all other kinds of vegetables, leaves, roots, fruits and foodstuffs that create wind or indigestion, grief, pain or costiveness, or other sickness, pastry preparations, foods that are dry and burning; foods that that are bitter, sour, saline, over hot and pungent; all kinds of fish, flesh, eggs or their preparations, tobacco and its preparations, food and drinks containing liquors or narcotic drugs such as opium and Bhang; food preparations which are stale or have become cold subsequent to their removal from the hearth or which have lost natural taste, smell, colour or form or which are remnants, after being eaten away by any person, animal, bird or insect, or which contain dust, hair, straw or other rubbish, milk of buffalo, should be avoided which are either Rajasic or Tamasic by nature.

"When the food is pure, the intelligence, the mind becomes pure. When the mind, the soul, the subtler astral and causal bodies become pure, the memory of past births is attained with clearness and certainty. When the memory, the knowledge of endless past and future is attained, then the knots of the heart, the egoistic attachments of self unravel and become loosened of themselves under the touch of the Universal Self. And then, to such a self, the great Lord unveils the light that is beyond the darkness."

[Chhandogya Upa.]

APPENDIX E

THERMOMETER IN BRAHMACHARYA

From the bed of Samskaras and Vasanas in the mind, emanates imagination (Sankalpa or kalpana) through memory (smriti). Then comes attachment. Along with imagination, emotion and impulse manifest. Emotion and impulse exist side by side. Then comes sexual irritation, sexual craving, sexual excitement and burning in the mind and heart and throughout the body. Cupid carries a flowery bow equipped with five arrows, viz., Mohana, Stambhana, Unmadana, Soshana and Tapana (fascination, arresting, intoxicating, attraction, burning). Destroy fascination at the very outset. You will not have Tapana (burning). The irritation and burning in the mind percolate into the physical body just as water inside the pot percolates into the surface of the pot. If you are very vigilant, you can drive off the bad imagination itself in the very beginning and avert the impending danger. Even if you allow the thief-imagination to enter the first gate, keep a careful watch at the second gate when the sexual irritation manifests. You can stop the burning now. You can stop easily the strong sexual impulse from being transmitted to the Indriya itself. Draw the sex-energy up towards the brain through Uddiyana and Kumbhaka (Pranayama). Repeat OM mentally with force. Divert the mind.

Pray. Meditate. Do Vichara. When the strong impulse manifests suddenly and is transmitted to the organ, you forget everything, become blind and become a prey to lust. Later on you repent.

A man has thousand and one desires. But the central, strong desire is sexual desire (lust). All desires hang on this one central basic desire. Desire for money, desire for son, desire for property, desire for house, desire for cattle, come later on. Because the whole creation of this universe is to be kept up, God has made the sexual desire very, very powerful. Otherwise many Jivanmuktas would have cropped up quite easily, just as graduates come out easily from Oxford and Cambridge Universities. It is easy to get University qualifications. It demands a little memory, intelligence and a little strain. But it is an uphill work to obliterate the sexual Vasana. He, who has completely eradicated lust and is established in

mental Brahmacharya, is Brahman (God) himself. There is no doubt of this. He can wield the three worlds. There is always a complaint amongst men that they do not get good success in Brahmacharya despite their earnest efforts and sincere practices. They get unnecessarily alarmed and discouraged. It is a mistake. There is a thermometric registration in the spiritual realm also. It is very subtle. The spiritual thermometer registers or indicates advancement in mental purity even to the minutest degree. You want a Vishuddha Buddhi to comprehend the degree of purity. Intense Sadhana, burning Vairagya and burning Mumukshutwa produce the highest degree of mental purity quickly. Even if anyone repeats Gayatri or OM for half an hour, the spiritual thermometer registers at once a minute. degree of Brahmacharya or purity. You are unable to note it on account of your Malina (impure) Buddhi. Do Sadhana regularly for one or two years and then compare your present state of the mind with that of previous year. You will surely find a vast change. You will experience or feel more calmness, more purity, more inner moral force or strength. There is no doubt of this. Because the old vicious Samskaras are very powerful, it takes some time for mental purification. You need not be discouraged. Nil desperandum-Never despair. You have to fight against the Samskaras of Anadi Kala, beginningless time). Therefore, a great deal of exertion is needed.

APPENDIX F

RECIPES FOR BRAHMACHARYA

(Celibacy Prescriptions

1. Sirshasana	5 Minutes.
Sarvangasana	10 Minutes.
Fasting	(On Ekadashi days or on alternative Sundays.)
Japa	1 Hour.
Study of Gita	1 Hour.
Saguna Meditation or Nirguna Meditation	30 Minutes (increase it to 2 hours.)
2. Siddhasana	30 Minutes

Pranayama	40 Minutes
Milk and fruits	At Night
Uddiyana Bandha	10 Minutes.

(Keep the mind fully occupied in reading gardening, kirtan, etc.

3. Kirtan	30 Minutes
Prayer	30 Minutes
Satsang	1 Hour.
Triphala water	in the morning
Meditation	(30 Minutes to 3 hours.)
4. Tratak on Om or picture of lird krishna	10 Minutes
hare ram bhajan and japa	30 Minutes

Badam and Misree Sharbat can be taken in summer.

Huxley's Nerve-Vigour Syrup with Formates, 1 tea-spoonful with 4 tea-spoonfuls of water, twice daily, after food (a blood and nervine tonic as well) can also be taken.

Mantras for Japa

OM NAMO NARAYANAYA for Bhaktas of Lord Vishnu.

OM NAMAH SIVAYA for devotees of Lord Siva.

OM NAMO BHAGAWATE VASUDEVAYA for devotees of Lord Krishna.

SREE RAM or SITA RAM for the Bhaktas of Lord Rama.

GAYATRI for Brahmins, Kshatriyas and Vaishyas.

Pure OM or SOHAM for Nirguna Upasakas.

Readers can practise the items mentioned in any one of the four groups or can combine 1, 3, and 4, or 1, 2, 3 and 4 to the best advantage.

APPENDIX G

SONG OF A BRAHMACHARI

Marriage is a curse and a life-long Imprisonment. I like that single blessedness that gives solace and peace. O passionate Grihastis! Why do you waste this precious fluid? One drop comes out of forty drops of blood Preserve it with care and transmute it into Ojas Aren't you ashamed to repeat this ignoble Act? Just hear my story, my friends dear! I am a Naishtic Brahmachari of little fear. I took the vow of unbroken celibacy From the days of early boyhood. I belong to the line of Bhishma and Lakshmana, Sanaka, Sanandhana, Sanatsujata and Sanatkumara. I am also called an Akhanda Brahmacharin; Some style me as Bala-Brahmacharin. I don't mind these names, as they are false; I strictly avoided the eight kinds of breaks: Darshanam, Sparshanam, Keli, Kirtanam, Guhya Bhashan Sankalpa, Adhyavasya and Kriya-Nivritti. I look at my toe when I walk in the streets, And gave up gazing at ladies with a lustful look.

I am established in physical and mental celibacy;

I am an Oordhvareta Yogi of power and vigour.

Sirshasana I did and Sarvanga too;

And sat on Siddhasana for Divin Contemplation.

I am skilful in Bandhas and Mudras too;

I can do easily Nauli and Vajroli;

I can retain the breath for a pretty long time;

I can take it to Sahasrara in no time at my will;

I am always resting in my Sat-Chit-Ananda Swaroopa;

I feel oneness of life and unity of consciousness.

I am proof against temptations of every kind;

I can uproot mountains through my mighty will;

I can sip the waters of the oceans in no time;

I can fly in the air through Khechari Mudra;

I can touch the very sun with the tip of my fingers;

Now Siddhis and Riddhis roll under my feet.

I avoid hot curries and chutnies;

I live on milk, fruit and barley bread;

I have shunned talkies, novels and all evil company;

I moved with Mahatmas and did Japa and Dhyana;

I always get up in Brahmamuhurta at

half-past-three in the morn,

And think of God with Sraddha, Prem and Bhava.

I like seclusion in the Himalayan caves;

The banks of the Ganges in me inspiration infuse.

I keep my mind always fully occupied;

This is the best Sadhana to shut off evil thoughts.

Laziness and mind-wandering are two great obstacles;

Pranayama and active habits keep the way quite clear.

My body smells like lotus flower;

My eyes glitter as the diamond-like stars;

My body is light and excretion scanty;

My voice is powerful and sweet like the beautiful nightingale.

All these are due to the vow of celibacy;

Why not you too observe this Mahavratam?

Thank You